

Christian Life

THE MAG.

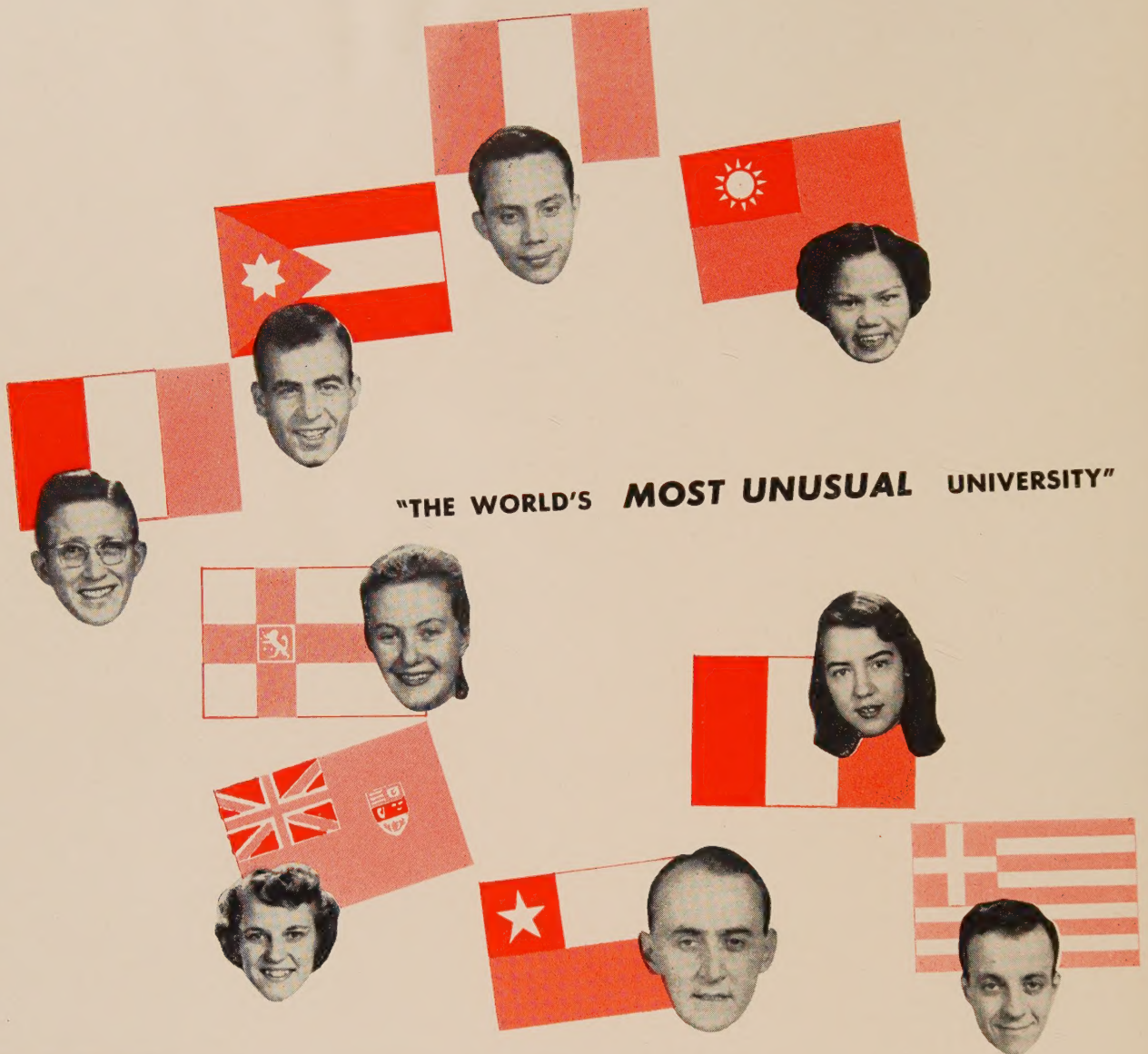
JUNE • 1952
Y'S CHRISTIAN 25¢



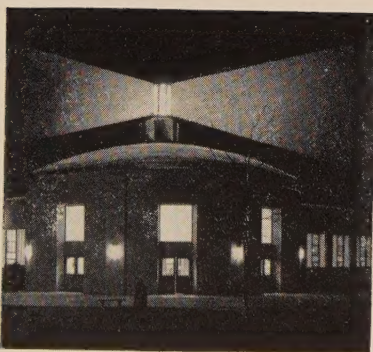
In the **NEWS**

- ★ Canadian Baptists Near Union
- ★ Robbers Slay Two Missionaries

The Case for Christian Education



"THE WORLD'S MOST UNUSUAL UNIVERSITY"



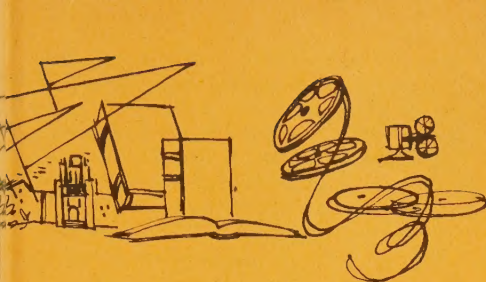
**No school has higher academic standards.
No school has exactly the same emphasis.
No school has quite the same combination of
evangelism and culture.**

GRADUATES—WHETHER IN FULL-TIME CHRISTIAN SERVICE
OR IN BUSINESS OR THE PROFESSIONS, WHETHER IN AMERICA
OR ON THE MISSION FIELDS AROUND THE WORLD — ARE PROVING DAILY
THAT THE EMPHASIS AND TRAINING OF BOB JONES UNIVERSITY
PREPARE ITS STUDENTS TO MEET SUCCESSFULLY THE EMERGENCIES OF LIFE.

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GREENVILLE, SOUTH CAROLINA

MUSIC, SPEECH, AND ART
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ABOVE REGULAR ACADEMIC TUITION
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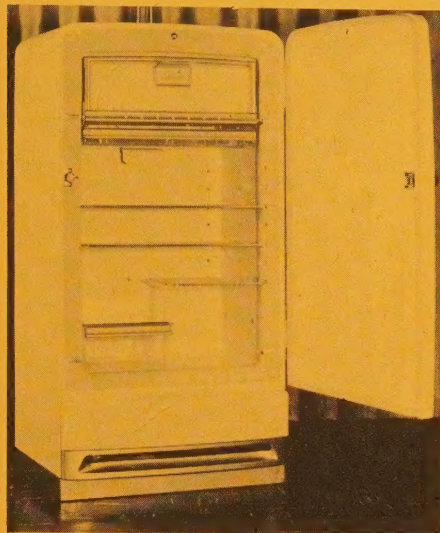


BUYERS GUIDE



Kerosene Refrigerator

Here is the modern miracle of ice from heat—the primary point of difference that sets the Servel Kerosene Refrigerator apart from all others.



For further information on kerosene refrigerator, check item G105-A on next page.

Especially for missionaries, and for any who need a refrigerator in a location where there is no electricity, the Servel Kerosene Refrigerator is the answer. Servel can efficiently operate on fields having adverse conditions. Since it is motorless, there is no machinery to wear out or nothing to grow noisy.

There is not a single moving part in its entire freezing system. Servel's absorption system is a wonderful adaptation of nature's own principles—a simple percolating action maintains a constant, balanced cold.

In addition to this feature, the Servel refrigerator is so designed that it takes up little floor space and has roomy inside cold space with shift-easy shelves providing more storage space.

Another excellent convenience is a special quick-cold shelf for fast chilling of salads and desserts.

Unichrome shelves—gleaming bright—lock in place and are adjustable to seven different positions.

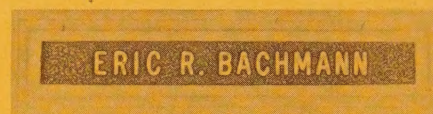
Servel's cabinet is of seamless, one-piece construction, designed along simple, classical lines, finished in white Newtowne. It will be easy to keep bright and beautiful through many years of dependable service.

The frozen food locker keeps a sufficient safe-storage. This means a ready supply of easy-to-get-at ice cubes. The trays will provide eight pounds of ice. Fruits and vegetables are kept garden-fresh with the dew-action freshener.

Servel will be happy to provide price lists, descriptive material and further information for those who are interested in purchasing this unique refrigerator. Check item G105-A on next page.

Nameplates

The Modern Sales Company of New York City announces new raised letter nameplates. These plates, available in easel back for counters and desks or with flat



back for walls and doors, are a real addition to any office. The size of the nameplate is 8" long x 2" high, which makes it easily read from 20 feet.

The letters look as if they're carved out of solid silver, being handmade from solid mahogany or blonde frames and tooled in a distinctive modern pattern. Enriching the effect is a background of finely stippled jet black metal, setting forth the letters like jewels on velvet.

Nameplates of this size accommodate 21 spaces for letters, punctuation and spacing. Further information and literature may be obtained by checking G105-B in the fourth column, next page.

FOR MORE INFORMATION...

Place a check mark alongside products and services on which you want specific information.

COVERS

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- ☐ 3-d—Winona Lake Conference
- ☐ Back—Wheaton College

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Your Name

Your Office: church..... school..... other.....

Address City..... State.....

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652



For further information on stained glass windows, check item G105-C on form below.

Stained Glass Windows

It has been said, "A good stained glass window can be a sermon in color." The window, illustrating a scene in the life of Christ or some other biblical study, gives forth its own message. The beauty of any church can be enhanced by the installation of stained glass windows. If you are build-

ing a new church or remodeling your present structure, the studios of George L. Payne will be happy to design stained glass windows to suit your need. Since all churches are different, special designs are always prepared for each church. In this way, the stained glass window can truly serve to beautify your church.

Portable Pakfold

Increased daytime use of visual aids in public schools, churches and Sunday schools has brought about the problem of how to darken the room sufficiently.

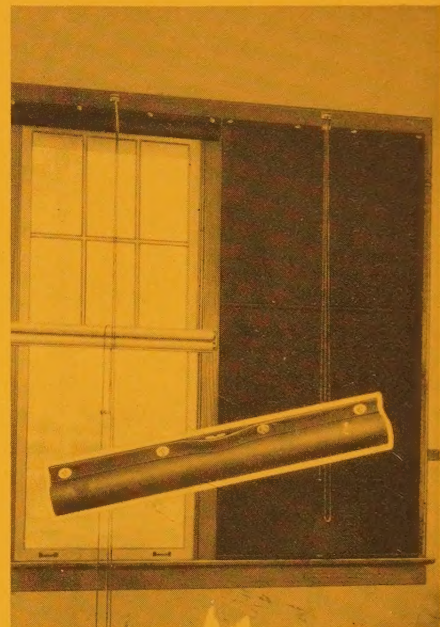
Draper Portable Pakfold darkening shades combine efficiency and economy to accomplish this effect. Pakfold cloth is of very closely woven construction; thus, the necessary darkness is provided. Pakfold contains no filling agents such as paints or oils. Hence, it can never pinhole, crack or curl and will give many years of efficient service.

Pakfolds are adaptable to windows of practically any size or style. This is particularly important in a church where many large and odd-size windows are found. The shades are made up to and including 150" in width. All shades exceeding 70" are equipped with two sets of cords and pulleys for convenient operation. There is no limit in length to Pakfolds, as no roller is involved in their construction.

When Pakfolds are not in use, they may be rolled into a small, compact bundle and covered so that they are kept clean and in good condition. They may be used as either a permanent or a portable installation. For permanent use, one inexpensive bracket at each window is required. Visual aids

then can be used in any room at any time. To remove the darkening shade, simply lift the supporting pulley from the pulley bracket by use of the Draper Pulley Fork. There are no screws to remove, no ladder to climb. The shades fit over any shades already attached to the window.

Pakfold Darkening Shades are manufactured by Luther O. Draper Shade Company of Spiceland, Ind. They will be happy to provide further information and prices.



For further information on Portable Pakfold, check item G105-D on form below.

- | | | | |
|---|---|--|---|
| ☐ G67-2 Penn Grove | ☐ G79-2 Soundmaster Records | ☐ G87-1 Inspiring Hymns | ☐ G97-7 Children's Bible Miss. |
| ☐ G67-3 Camp Wabanna | ☐ G79-3 Junior Organ | ☐ G88-1 S. S. Records | ☐ G97-8 Devotional Magazine |
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| ☐ G79-1 Word Records | ☐ G86-3 Prohibition Conv. | | |



A Sound Investment for Every School

Even small schools with limited budgets find the Revere Tape Recorder a worthwhile educational investment. Besides saving valuable teacher-time, it pays off in added efficiency and interest for almost every class.

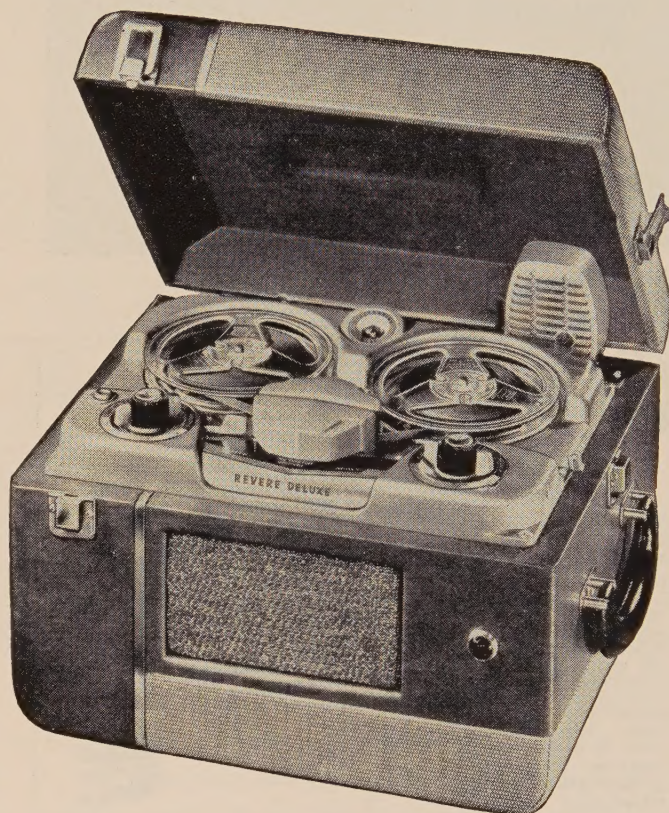
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MODEL T-500—DeLuxe, 2-hour play. Complete with microphone, radio attachment cord, 2 reels (one with tape), and carrying case. **\$179.50**

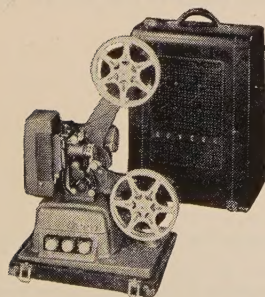
MODEL TR-600—DeLuxe, with built-in-radio. **\$219.50**

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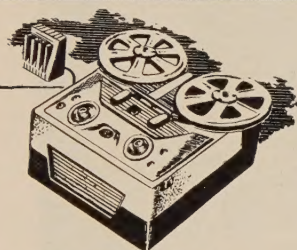
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Christian Life

In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

Winner of Oklahoma Baptist University
Award for Distinguished Service in
Christian Journalism during 1948

JUNE • 1952

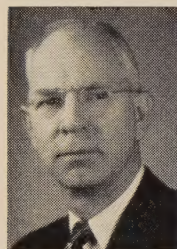
Volume 14 Number 2

THIS MONTH

In editorial conferences met for the purpose of planning the annual Christian Education issue, the editors prayed and pondered over the best approach to the problem.

Could we equal last year's special June issue that met with such tremendous success?

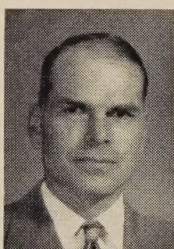
"The Case for Christian Education" (see page 23) resulted from the prayer and planning. We believe you'll agree that the following five distinguished edu-



VAN BRUGGEN



DUBOSE



PAINE

cators have done an outstanding job on the subject:

Dr. John A. Van Bruggen, educational director, National Union of Christian Schools, Grand Rapids, Michigan—elementary school; Dr. P. W. DuBose, president, Hampden-DuBose Academy, Zellwood, Florida—secondary school; Dr. Stephen W. Paine, president, Houghton College, Houghton, New York—college; Dr. Howard W. Ferrin, president, Providence Bible Institute, Providence, Rhode Island—Bible school; Dr. Harold John Ockenga, president, Fuller Theological Seminary—seminary.



FERRIN



OCKENGA

COVER: Miss Evilynn Van Kampen of Wheaton Academy, Wheaton, Illinois, typifies the Christian student in America today.

NEXT MONTH

Look for an exclusive photographic interview with Billy Graham in the big July issue. In this vitally significant election year, America's No. 1 evangelist delineates the Christian responsibility in matters of voting and other current world and national problems. Don't miss this special feature!

Bernard Palmer asks a question of universal interest in his helpful article on "What Are Your Plans for Retirement?" Citing the experiences of many others, and based on Scriptural authority, the author answers a question that undoubtedly has proved perplexing to Christians of all ages and interests.

Don't miss Alvera Johnson's word picture of the Baptist General Conference—"Swedish Baptists"—who celebrate their 100th anniversary June 26 to 29. Pastors and lay members will flock to the huge Hippodrome in St. Paul—some 5,000 strong—to review "A Century of God's Grace."

Fiction

Beauty for Angela

Billie Avis Hoy 29

Articles

The Case for Christian Education

Elementary

Secondary

College

Bible School

Seminary

Christian Life Answers Look Magazine

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They Trained in Christian Schools

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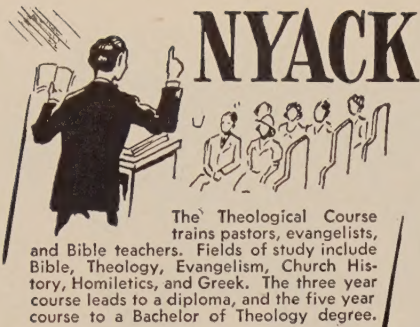
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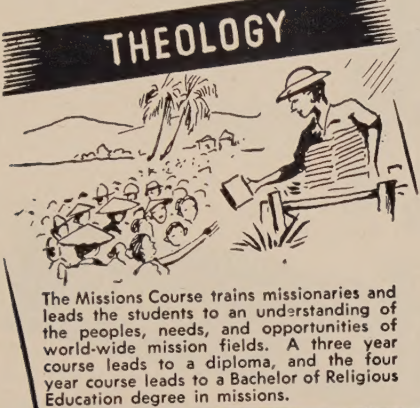
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Mock Crucifixion Denied

In your last issue (CHRISTIAN LIFE, April 1952) you had an article on the irreligious atmosphere of Oberlin College. I happen to be fairly close to Oberlin, and I know a number of people in the college. So I clipped your published article and sent it on to Dr. Stidley, who is dean of the graduate school at Oberlin. . . . I am sending to you his letter. . . . Personally, I dislike to see an injustice done to a school as fine as Oberlin.

Cleveland, O. W. E. LAGANKE, President
Church School Pictures, Inc.

* * *

Yes, Mr. LaGanke, the same clipping from CHRISTIAN LIFE has been forwarded by others. The entire article is centered upon a false interpretation. Oberlin had a mock convention, and a student was "burned in effigy" because he did not vote, and a group of people laid hold of this news which was made public as a mock crucifixion.

Oberlin, O. LEONARD STIDLEY, Dean
Graduate School of Theology
Oberlin College

* * *

As a reader of CHRISTIAN LIFE I was interested enough (and shocked) to read the news story about Oberlin students on page 33 of your April issue, so that I inquired of the president of Oberlin College. . . . Enclosed is . . . reply from the president's office.

Cleveland, O. E. T. GEDDES

* * *

Thank you, Mr. Geddes, for writing to the president. . . . There is no truth in the story about a mock crucifixion on our campus. . . . Someone, either unconsciously or deliberately, confused this with our Republican Mock Convention. The CHRISTIAN LIFE article errs in other respects. While the students' newspaper is quoted accurately, the quotations are out of the context. . . . I do not mean to excuse the flippant irreverency of these young writers. They do not, however, express the attitudes and thoughts of anyone but themselves. . . . President Stevenson is a man of deep Christian convictions.

Oberlin, O. PAUL M. DOUGLAS
Assistant to the President
Oberlin College

* * *

There has been no mock crucifixion on this campus. Perhaps your "campus observer" was confused by our Mock Convention. An accurate presentation of religious life at Oberlin is given in the reprint of an article by Robert Rankin from the Oberlin Alumni Magazine, entitled "Oberlin's Spiritual Heritage Lives On," which is enclosed.

Oberlin, O. PAUL M. DOUGLAS
Assistant to the President
Oberlin College

■ CHRISTIAN LIFE stands by its story. The mock crucifixion has been thoroughly documented as the prank of a few irreverent students. Nor do its editors take lightly the student publication reference to our Lord and Savior Jesus Christ as "J. Christ, of Immaculate Conception fame. Mr. Christ was one of history's most colorful characters."

Neither can we excuse the student prank of some months past when an "I Hate Jesus" session reviled the Savior.—EDS.

Sunday School Saga

250 population! 300 in Sunday school! Is there any community in the world that can duplicate such a record? Goodells, Michigan, is doing it, believe it or not. There are two churches in Goodells, both evangelical and fundamental in their beliefs: the combined attendance at the Sunday schools of these two churches averages 300. A few miles away is another small community by the name of Wadhams with a population of about 50; they are trying to get their Sunday school attendance up to 250. Another rural church about five miles from Goodells also has a Sunday school of nearly 150. Thus these four churches, all evangelical and fundamental, have a combined population of 300, plus a rural population in this splendid farming section. But even then, where they all come from, I do not know.

Pontiac, Mich. H. H. SAVAGE, Pastor
First Baptist Church

■ Looks like a good start. See pages 52-3.—EDS.

Out of the Cellophane Bag

Mr. Hitt has apparently grown up within the confines of his so-called religious cellophane bag and through its translucent walls sees a blurred perspective of the Church. The equating of his own "fundamentalism" with "evangelicalism" and "orthodoxy" is manifestly the result of fuzzy theological views. I refer to his article *Capital of Evangelicalism* in the April issue.

Russell, Minn. REV. A. J. BOSMAN
First Presbyterian Church

* * *

I wish to express my appreciation for your excellent article in the April issue of CHRISTIAN LIFE on "Christianity U. S. A.: Chicago—Capital of Evangelicalism" by Russell T. Hitt. The article was not only well-written, but also it contained excellent information of Chicago's religious work. Congratulations on the journalistic work excellently done.

Chicago, Ill. G. F. HEDSTRANS
Covenant Weekly

* * *

Let me commend the article (*Chicago, Capital of Evangelicalism*, CHRISTIAN LIFE, April 1952) in general as an exceptionally fine piece of work. You have certainly succeeded in producing a very fine composite picture. . . . Was there any particular reason why it could not have been stated that the General Association of Regular Baptist Churches began 20 years ago with 22 churches, and now has 625?—that when we began 20 years ago there was one training school with less than 100 students, and that today we have five with 800 students

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enrolled?—that when we began 20 years ago there were two independent Baptist foreign mission boards operating with less than 200 missionaries, but that today we have five fine approved mission agencies, home and foreign, with 800 missionaries serving, approximately 500 of whom are on foreign soil?—that our last fiscal year showed a total missionary giving in 609 of our churches of \$1,866,798.65 for missions alone? . . . You say, "Moody has groomed such pulpites as Wilbur M. Smith, Robert Ketcham, William Ward Ayer, and others." I would be proud of such a connection, but I never was a student at the Moody Bible Institute. They have honored me by inviting me to speak at several of their annual Founders Week conferences, but I never was a student, much less a graduate of MBI.

Dr. R. T. KETCHAM, National Rep.

General Association of Regular Baptist Churches
Chicago, Ill.

■ Thanks to Dr. Ketcham for additional information and correction.—Eds.

More on Gospel Methods

Mr. Roe (*Gospel Magic*, CHRISTIAN LIFE, February 1952) confesses that it took him hours and hours of hard practice and two years of hard work and concentration on one feat before he would gamble with it in public. Daniel spent his time praying to God to guide him in all his ways.

Houston, Tex. Mrs. T. E. WOOLF

* * *

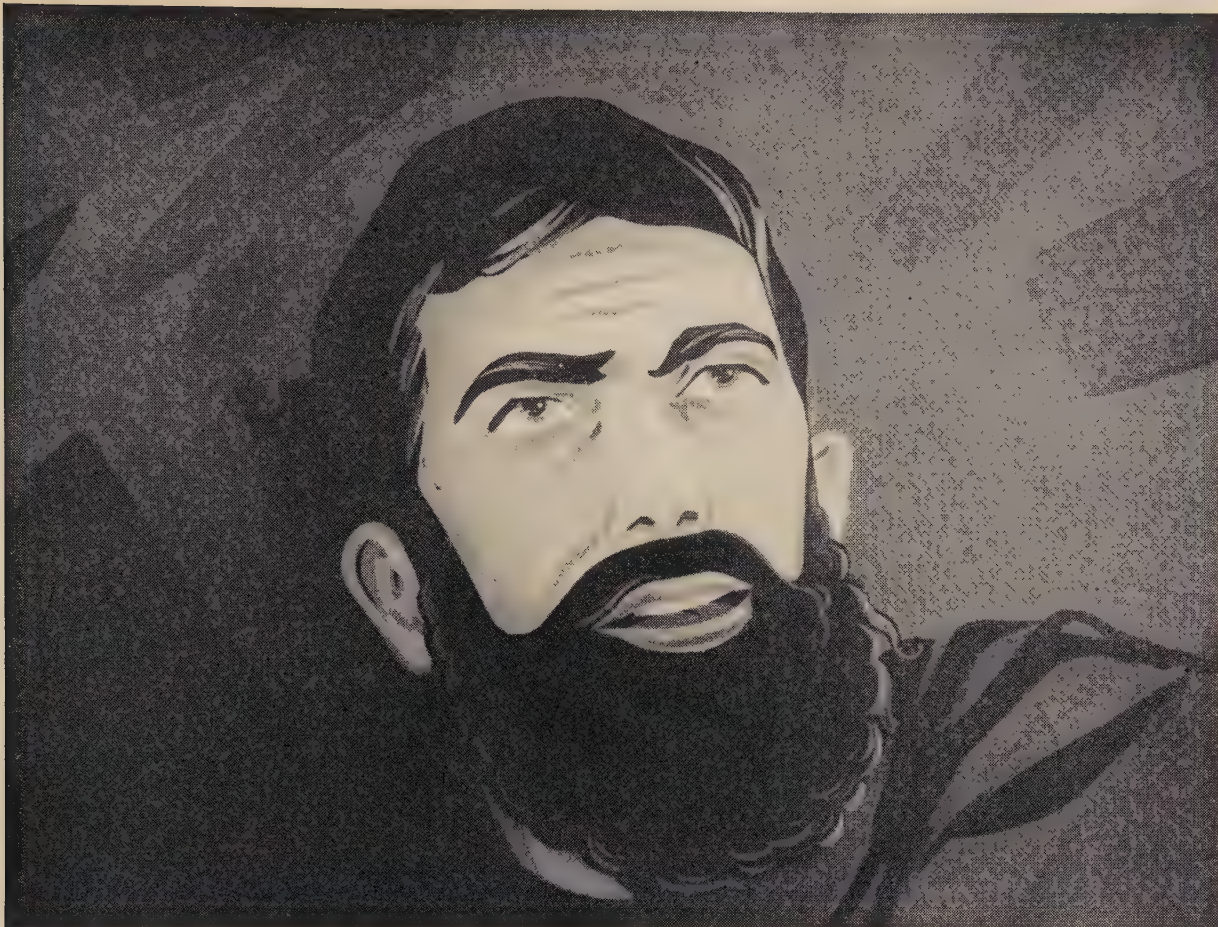
After reading the article "Puppets and Pupils" by Marilyn Starr in the February issue of CHRISTIAN LIFE, I felt urged to express my thoughts on the subject. While the method used will, no doubt, keep the attention of the children, what will their lasting impression of the lesson be? In all my years of missionary experience and teaching Bible lessons to children, I have never had to resort to anything outside of God's Word to keep the attention of the children. If any teacher has to depend upon anything less than the "wonderful Words of life" under the guidance of the Holy Spirit to get his message into the hearts of the hearers, it is my opinion there is something wrong in his own spiritual life. I believe in using flannelgraphs or illustrative pictures to a certain extent or perhaps for a little variation occasionally, but to depend upon them instead of upon the infallible Word of God and all of God's resources and promises is certainly minimizing the Word as well as walking after the flesh.

Scammon Bay, Alaska LYLLIS B. SMAGGE

Beyond Comprehension

Having read the article "Rome Rediscovered the Bible" in the March 1952 issue of CHRISTIAN LIFE, I am at a loss to harmonize the statements made in that article with the blatant Bible-denying, Christ-insulting dogma pronounced by the Pope only last year. If the Pope has any regard at all for the Bible, how could he replace Christ by a woman? Many years ago the Roman Catholic church threw the Bible out the window and Christ with it, enthroning their "cunningly devised fables" in place of the Word of God and Mary in place of the Son of God. How any man can call Romanism a "venerable" ecclesiastical organization in the face of her teachings and practices is beyond my comprehension.

Frenchburg, Ky. L. McCAULEY



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In reading the March issue of the *CHRISTIAN LIFE* magazine, I came across the article, written by a representative of the American Bible Society, entitled, "Rome Rediscovered the Bible." I have before me on my desk six of the Supreme Council of the Knights of Columbus booklets. In the one entitled *The Bible is a Catholic Book*, it says on page 24, "... we have in the Catholic church—an authority to decide finally and forever all questions concerning the correct meaning, the exact force and value of the Bible which Christ committed to her keeping." On page 20 it says, "It is plain that Christ could never have intended to make the Bible as a whole, and the New Testament in particular, the final and only authority for the truths of Christian faith." In other words, it is the Catholic church which is the final authority, as they plainly state elsewhere in their writings. On page 18 it says that the Catholic church considers the Bible to be "only a synopsis of the teachings of Christ." There is much more that could be said. But I wish somehow you could correct this mistake you have made in your worthy paper. Netherlands, West Indies R. H. EKSTEDT

The Battling Boyd

I was greatly interested in the article "The Battling Boyd." I know that she was a great ship and was happy to hear that they had a fine Christian group aboard. I know that the destroyers took it on the chin at Okinawa, for I was on board the U. S. S. *Calhoun* DD 801, which was in Radar Picket station No. 1. We considered it the hottest spot on the line. Unfortunately, we were sunk by six suicide planes on April 6, 1945, but I would like Mr. Palmer to know that we, too, had a fine Christian group on board and can appreciate an article of this type.

Clifton, N. J. ADRIAN CALVIN HEERSCHAP

* * *

Here at Bryan University we were thrilled to read in the March issue of *CHRISTIAN LIFE* the story of "The Battling Boyd" because of our personal acquaintance with Mark Levengood. You may be interested to know that Mark received some of his training in witnessing and was built up in the Word while a student at Bryan University, having been graduated from this school in 1942.

Dayton, Tenn. REBECCA PECY,
Sec. Alumni Asso. Bryan University

Man with a Mission

I have a word of commendation on your article "Man with a Mission" by Herb Jauchen (*CHRISTIAN LIFE*, April 1952). I happen to know Brother John Van Diest and his family very well and may add that every word you said about him in the article I know to be true. Brother Van Diest and his dear wife Tress are two of God's choice servants, whose ministry will be rewarded with a "soul-winners' crown." I would rather see your magazine give more space to some of these choice laborers of the Lord than be filled with the "numbers" brought in by "card signing" in some of these large campaigns.

REV. JOHN M. BERENTSCROT
Okeene, Okla. Maranatha Bible Church

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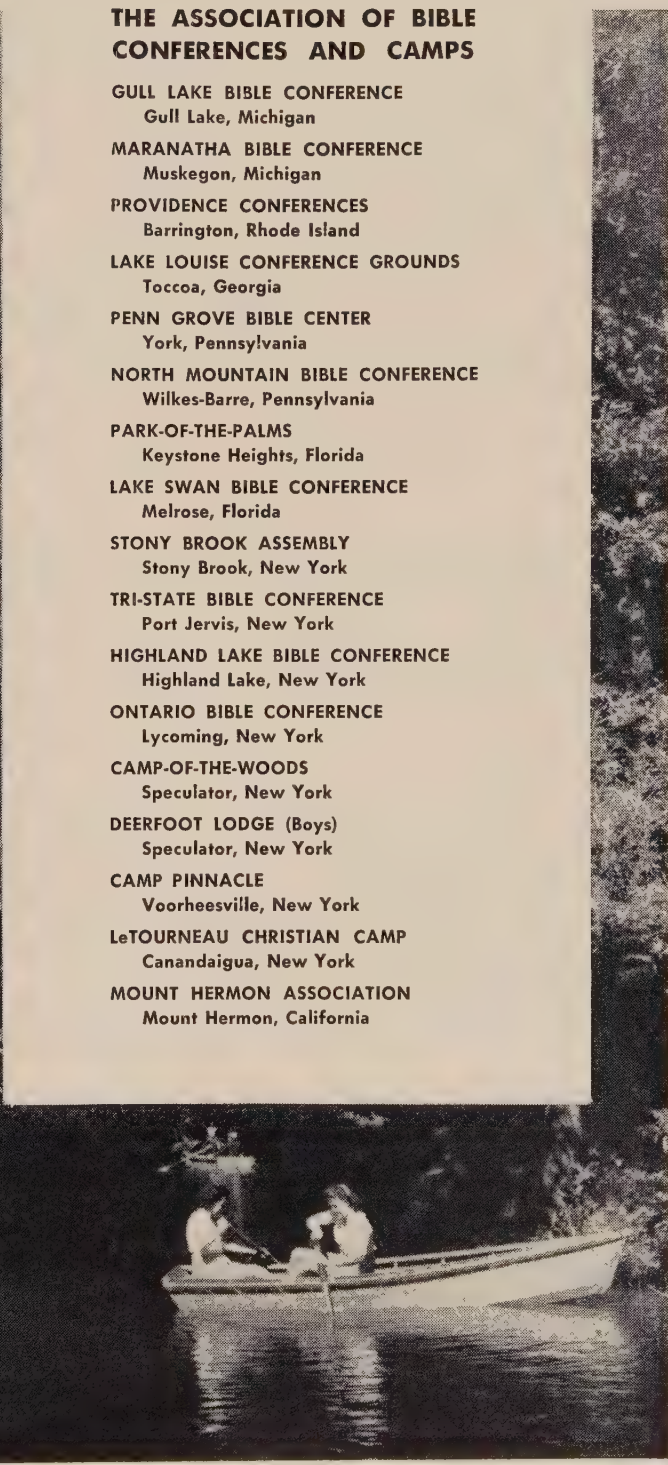
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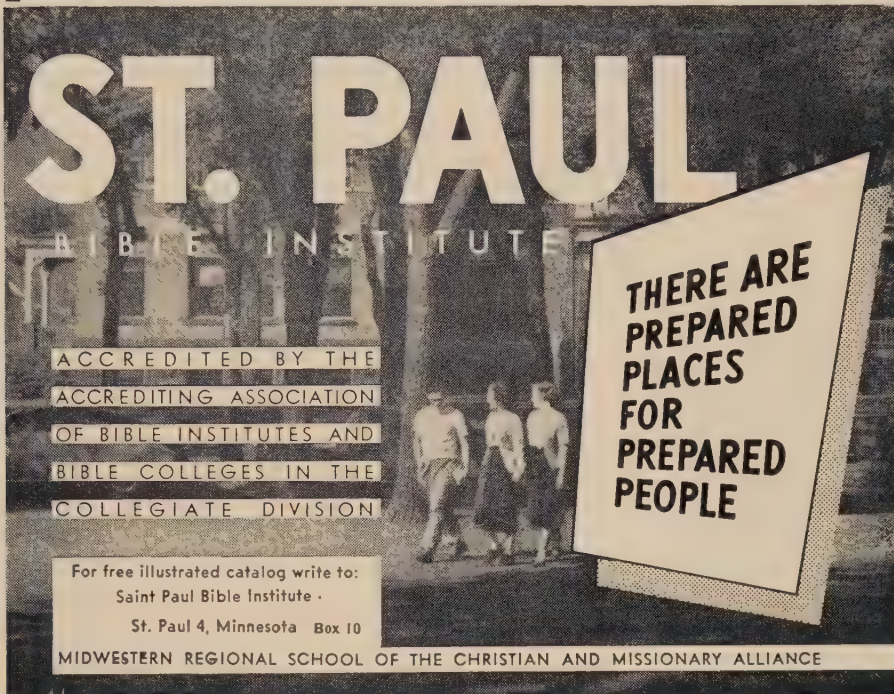
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Prisoners of War

I have been so much interested in your articles on the revival in Korea early last summer, . . . Then came the article on how God is working in the camp for the prisoners of war. . . . I feel that our nation should stand absolutely behind the principle that prisoners of war should be given their choice as to being returned, since the Communists only agree to having today about 10,000 to surrender to us. . . . I wonder if the *CHRISTIAN LIFE* magazine might not help to strengthen and stiffen the stand already taken by our representatives and the conferences. Let them know that Christians are behind them.

REV. FRANK A. CLARKE
Ormond Beach, Fla.

Outstanding Articles

I wish to commend you on your articles each month enclosed in black lines so they are conspicuous: "What Must I do to be Saved?", "Believe the Bible," "How You Can Live Forever," "To Whom it may Concern."

Upland, Calif. Mrs. W. E. CARTER

Commendations

I became acquainted with *CHRISTIAN LIFE* through a gift subscription given to my husband several years ago and fell in love with it. The religious magazines I had seen before were to all appearances rather dull, but *CHRISTIAN LIFE* is so attractive that I don't miss a page. Since reading *CHRISTIAN LIFE*, my vision has been broadened through the news section and missionary articles, and the other sections have meant much in my spiritual life. I especially appreciate those boxed spiritual gems which set one to thinking and examining themselves.

Merchantville, N. J. MRS. FREDA HOZEY



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3. **Ministering relief** to those of "the household of faith" in Europe and in Israel . . . who survived the Nazi ordeal but lost all their possessions and are in desperate need of help.

Your prayers and your co-operation will be greatly appreciated. Address your mail to Mission Headquarters. Our illustrated Magazine, "THE BETHEL WITNESS," will be sent free upon request.

SIRS, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved (Acts 16:30, 31) . . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36) . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:12) . . . Verily, verily I say unto you, He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24) . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Ephesians 2:8, 9) . . . Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12)."

These verses from the Bible explain how to be saved. But should you wish additional information, the editors of *Christian Life* will be glad to help you. Address your letter to *How To Be Saved, Christian Life Magazine*, 434 South Wabash Avenue, Chicago 5, Illinois. It will be given individual attention and treated in confidence.—The Editors.



Davis has witnessed some outstanding conversions during his ministry in Little Rock.

Miracle of Rose Hill

by Bernie Smith

GOD is in this thing, and if God is in it, it will continue to grow." The moon shone brightly on Tom Davis, a captain in the Little Rock Fire Department. He was speaking to a small group gathered under a crudely constructed brush arbor he had built on his father's farm in the Rose Hill community near Little Rock.

Davis had borrowed thirteen song books, a small folding organ and two gasoline lanterns. "I'm not fixin' to stop 'till we have a church here. You folks need it, and God wants it." That was the first service held back in 1939.

Davis had worked his way through the ranks of the Little Rock Fire Department until he was made captain. In 1934, he lay on his death bed. Three doctors had told him that he could not possibly live. Early one morning, as he hovered between life and death, he made a vow to the Lord. He promised the Lord that if He would allow him to regain his strength, he would preach the Gospel.

In that instant, as his wife knelt by his bedside, he "turned it all over to the Lord." From that moment, he began to get well. Within five months, he was made Sunday school superintendent in one of Little Rock's largest churches, the First Church of the Nazarene. The Sunday school soon tripled in attendance.

One afternoon in 1938, Captain Davis, while out driving, saw a young hitchhiker and stopped to pick him up.

He asked, "Son, are you a Christian?" "Don't know as I am," the lad replied laconically.

"Ever go to church?"

"Can't say I do, Mister."

That incident prompted Tom Davis to start the church on Rose Hill which, at one time, had been known as "Bootleggers' Lane." Davis was not the first to bring religion to Rose Hill, but he was the first to stay. Three attempts before had ended rather abruptly—twice when the small churches burned to the ground and once when the preacher was knocked in the head. After the first few services, Davis had a caller.

"You know," Davis, he said, "you ain't the first to try this. You heard about the burnin's and what happened to that last fellar."

Davis eyed the man firmly. "Look here, bud," he said, "I know you guys ran the other three off, but pass the word around that Tom Davis is here, and he's not fixin' to leave. He's goin' to build a church on Rose Hill!" That caller was converted a few weeks later and became a staunch supporter of Davis and his work.

After that first brush arbor revival, Davis organized a church with twenty-two charter members. He purchased two acres of land with his own money and with his own hands built a rustic log church. The church was dedicated in 1940, and the Arkansas Governor, Homer Adkins, gave the address.

Davis continued to call on homes, and to serve his church without pay. The *Arkansas Democrat*, in a full-page spread in 1943, declared, "Out of a meager beginning, Rev. Tom Davis has built the largest rural church in the South in only five years. And he hasn't accepted one penny's salary."

Davis has witnessed some outstanding conversions under his ministry. They include the one-time public enemy number one of Arkansas, an infidel who had never been to church for sixty-two years, and both of his parents, five brothers and two sisters.

The community has undergone a great transformation with the coming of the church. Some of Little Rock's leading citizens are building beautiful homes in Rose Hill. Many of them worship at the church.

And so Rose Hill, once overrun by the bootleggers, has become a peaceful community with building sites at premium prices. If you were to ask Tom Davis about it all, he would say simply, "God is in this thing, and if God is in it, it will continue to grow."



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Mrs. Raymond T. Clover, Glen Campbell, Pa.
Grad. BCW.

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Placement Service

CHRISTIAN LIFE magazine constantly desires to broaden its ministry and service to its readers. Thus, beginning with the June issue Placement Service, will accept ads from not only Christian organizations seeking employees but also from organizations in the secular field who want to employ Christians. In like manner, ads will be inserted for pastors seeking a new field of service for the Lord and for churches looking for a pastor.

Placement Service operates purely as a service to you. To help cover cost of handling there is a \$3 charge for those using the *Positions Open* columns, and \$1 for those inserting ads in *Situations Wanted*. A check or money order for the amount must accompany the order.

Then for those who find employment or employees, through this service, a duplicate payment of \$3 for organizations and \$1 for individuals should be made.

In sending information, briefly state your qualifications and fields of interests. Ads will be listed under a box number; all replies will be forwarded to you.

Positions Open

Both

Experienced copywriter for fast-growing Christian publishing house in Sunday school field. Advertising department. College grad or equivalent, with 2 years in journalism or copywriting. Should have 2 years' experience in advertising, copywriting and publicity. Box U-614.

Graphic arts expeditor. Fine opening for one with working knowledge of printing processes, making and expediting schedules, securing of engravings, stats, artwork, prices, etc. Fast-growing Chicago publishing house in the Sunday school field. U-615.

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible School lessons, also visual aids. Teaching experience and knowledge of Christian education helpful. Box U-616.

High school teachers for a New Jersey Christian school. Write, giving your training, certificate, experience and a brief sketch of your Christian life. Only replies meeting school's need will be answered. Box U-617.

Opening for missionaries to the Navajo Indians. Positions open for elementary, home ec, commercial, science and math teachers, dietitian. Teachers must have state certificates. A vital missionary call and good health necessary. Give information as to training, experience, church affiliation, age, references. Box U-618.

Consecrated Christian teachers, well known Christian university, South Central U.S. Vacancies exist in agriculture, electrical aeronautical engineering, home economics, printing, religious education, secretarial science and social studies. With exception of vacancies in engineering and social studies, applicants should hold Master's degree or equivalent, and college experience is desirable. Applicants in engineering should have standard engineering degree, some industrial experience. Applicants in social studies should hold doctorate, history or related field as major. Some vacancies also in Arkansas and California academies. Box U-635.

Female

Christian school teacher for first four elementary grades. Field of service with needy children. Room and board plus Christian workers' allowance. Box U-608.

General clerks to work in well-known Christian institute in Chicago. An opportunity for young women who desire full-time Christian work. Box U-609.

Stenographers can use their talents in full-time Christian work with an established Bible institute in Chicago. An opportunity. Box U-610.

Typists can find full-time Christian service in a Bible school in Chicago. Electromatic or automatic experience desired. Box U-611.

Several fine openings for secretaries, sound-scriber operators and typists alert in clerical detail. Prefer women 18-30. Chicago publisher of leading Sunday school lessons. Many fine benefits and opportunities to advance. Good salaries with regular earned increases. Box U-612.

Editorial assistant, to be part-time secretary and proofreader. Knowledge of graphic arts and Christian education helpful. Splendid opportunity to advance in Christian publishing. Box U-613.

Bible church looking for single lady, 25-35, with Bible school training, to work forenoons in church office and in afternoons to make house-to-house contacts doing visitation, especially among wives of servicemen. Should be

able to do personal work and should have the personality that will qualify her for these home contacts. Send picture and details as to Christian experience, training, age, etc. Box U-619.

Subscription department, Christian publication, Chicago location. Must have an interest in detail work. A good opportunity for someone with supervisory potential. Some bookkeeping background helpful. Give details of experience and education. Box U-620.

House director needed for Christian institution. Should be someone who understands young women from every type background. Duties: General supervision of foods and housekeeping. Should be someone with high Christian principles and a definite interest in Christian work. Salary, food and room. Above average living accommodations. Paid vacation, regular days off, social security and workmen's compensation. South. Box U-621.

Consecrated Christian girl (possibly an orphan or homeless girl) desiring a good home and opportunity for service, wanted to help with boy 6 and girl 8, homemaking activities, by missionary temporarily in business. Small allowance. Right one may help later in missionary work. Talent helpful. Good health, genuine winning way with children and real love for the Lord most important. Write in detail, including background, interests, faith, references. Box U-622.

Christian couple for Christian old people's home. Northern Illinois. Man to do chores and wife to cook for 11 elderly ladies. Attractive offer for right couple. Box U-640.

Male

Camp counselor. Experience not necessary. Camp located in Missouri Ozarks. To counsel boys and girls 9-18, from June 16-Aug. 23. Prefer college student interested in Christian work with young people. Box U-600.

Trade representative, 25-40, with car, to travel approximately 8 months of year on trips 1-6 weeks in length. Frequent speaking engagements. Need good background in Christian education and practical experience in Sunday school and church work. Must be familiar with fundamental S. S. materials. Box U-601.

Office supply clerk. Splendid opportunities for advancement. High school grad, draft exempt if possible. No physical defects. Must be neat and accurate with figures. Chicago publisher of Sunday school materials. Box U-602.

Multilith pressmen and trainees, 20-40, draft exempt. Experienced or willing to learn. Neat, alert, not colorblind, nervous or allergic to dust. Fundamental publisher in Chicago. Box U-603.

Scriptwriter needed for film production work with Christian organization on west coast. Must be experienced and creative. Excellent opportunities. Box U-604.

Motion picture cameraman, experienced, capable of taking high-quality 16mm color pictures of nature and scientific subjects. Location on west coast with Christian organization. Box U-605.

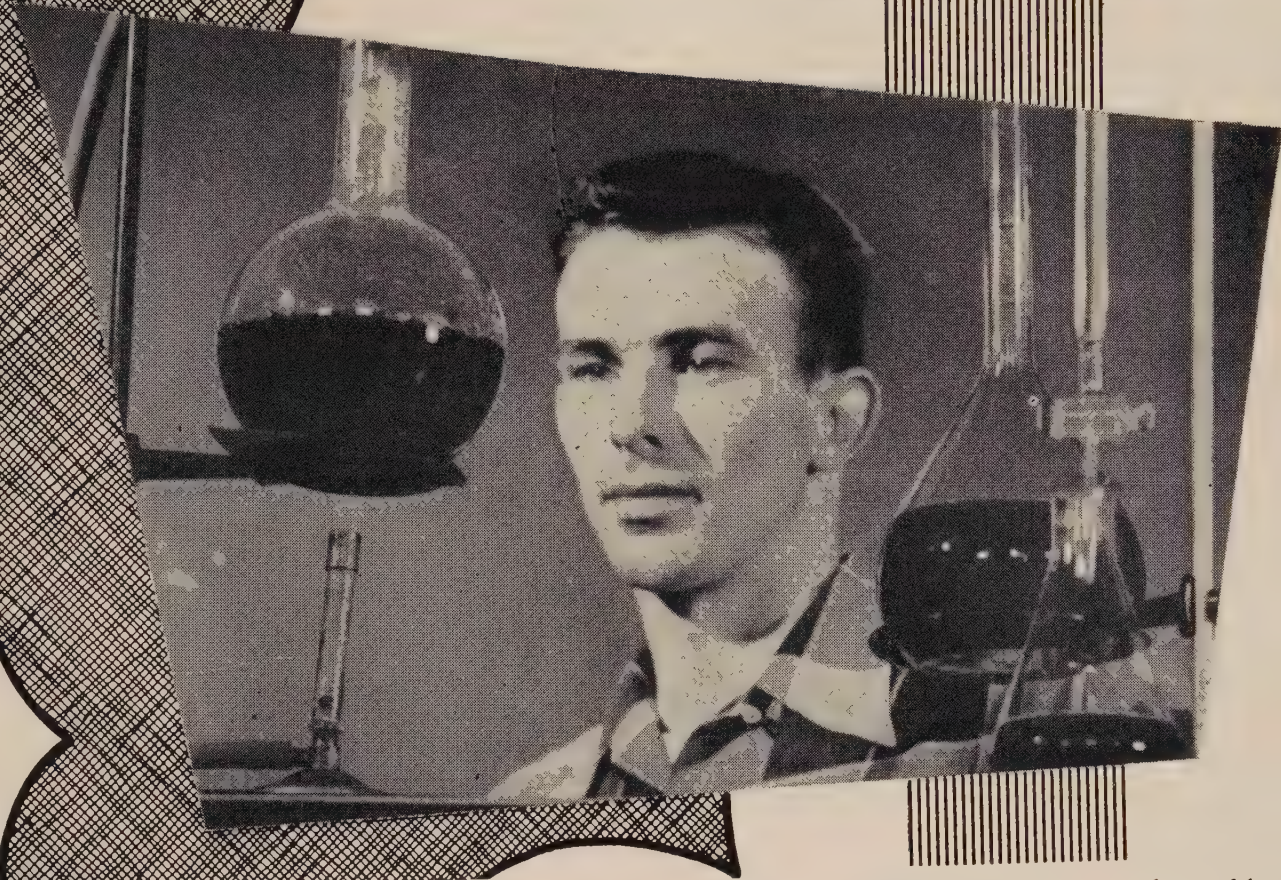
Film editor who is skilled in editing 16mm color film and sound is needed in Christian film production on the west coast. Box U-606.

Shipping clerk needed in publication shipping department. Some experience desired. Excellent opportunity for full-time Christian work in Chicago. Box U-607.

Christian man wanted—an engineer or with years of practical experience selling or using various types of machinery. If you want a permanent secure position with mostly inside work; if you have initiative and can sell over

(Continued on page 20)

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This Is Calling Time

THIS is calling time! "Call upon me in the day of trouble; I will deliver thee and thou shalt glorify me" (Psalm 50: 15).

With the cold war in Europe, a hot war in Korea, the fate of Western civilization hanging in the feeble balance of the United Nations—if it was ever calling time in Christian history, it's today. For the first time in the history of civilization, the world faces a truly global war; for the first time since the war of the Revolution, American military security is seriously threatened.

Universal moral breakdown and national political corruption in the highest levels of government have effectively undermined our national security. Lack of integrity marks our leadership almost universally. Public apathy and indifference promise no change.

Most serious of all, spiritual apostasy, modernism, neo-orthodoxy and just plain indifference cripple the church and compromise its testimony. If ever it were calling time, it's now. For the God of miracles still lives.

It was calling time in Israel. The nation had deserted God for idolatry and immorality. The king was a blasphemous apostate. But on Carmel, Elijah prayed, the fire fell, the rains flooded down and revival came.

It was calling time in England, 1739. The flame of the Gospel was feebly flickering out in rationalistic, apostate England. It was calling time for a tiny band of men met one night on Fetter Lane to wait upon God till dawn. The Spirit fell, it was "a Pentecost indeed," said Whitefield as he and Wesley went forth that day to fire the dead, dry fields of England into the revival that saved the nation.

It was calling time in 1812. Three seminary students took refuge under a haystack in the rain. There they called, God spoke, and the modern missionary movement in North America was born.

It was calling time in 1857 when deadness marked the churches of the East. A New York City missionary invited five men to the Fulton Street Chapel for noonday prayer. They called, the prayer meeting grew, the city was shaken, the eastern seaboard burned with spiritual awakening.

It was calling time in England, the land was frozen in the icy grip of dead orthodoxy. But two women were on their knees. D. L. Moody came, revival burned and England was shaken.

It was calling time in Zion. The nation was apostate. Pharisaism ruled, Sadduceism corrupted the people. Their leader gone, a tiny band in an upper room waited and called. The fire fell, the Spirit came, the witness went forth, the church was born.

America, mid-century 1952. It's calling time again. But no revival ever shook a church and saved a nation without first bowing God's people low in humility, repentance of their sin and indifference, and earnest, sacrificial, heart-searching, beseeching prayer.

Through prayer, the power of the Spirit comes: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11: 13).

Yes, it's calling time—for revival, for national deliverance, for world-wide witness to a billion precious "other sheep" who have not yet heard that Jesus saves.

If ever since Pentecost, *this* is calling time. "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not" (Jer. 33: 3).

1952 Editorial Platform

1. To make Christ known as Savior.
2. To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.
3. To encourage the formation of prayer groups for a world-wide revival.
4. To encourage a strong Christian family life.
5. To foster Christian vigilance in social and political problems.
6. To encourage revitalization of the local church through evangelism in the Sunday school.
7. To create and encourage missionary vision, interest and operation.

Why a Christian Education?

WHEN an entire issue of any magazine is devoted to a single subject, the readers are entitled to an explanation.

Last June, *CHRISTIAN LIFE* tried the noble experiment—with specialization on the subject of Christian education. The response not only was favorable; it also was enthusiastic.

From far and wide came appreciative letters. So the editors decided to tackle the subject again (see "The Case for Christian Education," page 23, and other features).

Why? Simply because the editors are convinced—with your help—that the subject is of extremely vital importance in these days of liberalism, secularism and humanism. As an ex-Buddhist priest stated recently at a missionary convention in Chicago, any education that is not Christ-centered is not a complete education in any sense of the word.

More and more, born-again believers are recognizing the essentiality of putting first things first, particularly in the lives of young people whose futures lie before them—for good or for evil. As in every other facet of life, Christ deserves first place in the education of our young people.

PICTURE OF SIGNIFICANCE ►

■ Dr. R. R. Brown, pastor of the Omaha (Nebraska) Gospel Tabernacle, prays with weary workers who struggle against the raging flood waters of the Missouri River. Prayers turned to praise as the waters stopped rising and began to recede.



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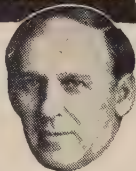
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Coming Conventions

In this feature, CHRISTIAN LIFE brings readers a listing of major conferences and conventions of national and international scope. Requests for information should be sent directly to the organizations at the addresses listed below.

Baptist General Conference: District Confer-
ences—Wisconsin Conf., East Balsam Lake,
Wisc.—June 5-8; Alberta, Can. Conf., Killam,
Alberta—July 10-13. Annual Meeting, June
24-26, St. Paul, Minn. Centennial, June 26-28,
St. Paul, Minn. Write: Baptist General Con-
ference, 5750 N. Ashland, Chicago, Ill.

Christian Booksellers Association: Third An-
nual Convention, Aug. 19-21. Headquarters:
LaSalle Hotel, Chicago, Ill. Write: Wm.
Moore, 820 N. LaSalle, Chicago, Ill.

**Christian Business and Professional Women of
America and Christian Women's Club of
America:** Conference at Winona Lake, Ind.
Headquarters—Westminster Hotel, May 28-
June 1. Conference at Byndon Wood, Pa.—
July 4-6. Conference at Cannon Beach, Ore.—
July 18-20. "Village Missions" Conference,
Cannon Beach, Ore.—July 21-26. Write: 412
Transfer Bldg., Fort Wayne 2, Ind.

**Christian Business Men's Committee Inter-
national:** Fifteenth Annual Convention, At-
lantic City, N. J.—Oct. 15-19. Write: Donald
MacDonald, Room 1107, 10 S. LaSalle, Chi-
cago 3, Ill.

Christian Reformed Church: Synod Confe-
rence, June 11. Calvin College Auditorium,
Grand Rapids, Mich. Write: Rev. R. J. Dan-
hof, 944 Neland Avenue, S.E., Grand Rapids 7,
Mich.

Church of God: 44th General Assembly, Aug.
14-17, Indianapolis, Ind. Write: Rev. C. R.
Spain, Box 831, Indianapolis 6, Ind.

Church of the Nazarene: Young People's
Society, June 19-21, Kansas City, Mo. Write:
Dr. L. J. DuBois. Women's Foreign Mission-
ary Society, June 19-21, Kansas City, Mo.
Write: Miss Mary Scott. National Church
Schools Convention, June 19-21, Kansas City,
Mo. Write: Dr. A. F. Harper. Quadrennial
General Assembly, June 22-28, Kansas City,
Mo. Write: Dr. S. T. Ludwig, 2923 Troost
Avenue, Kansas City, Mo.

Evangelical Free Church of America: Gen-
eral Conference, June 18-22, Winona Lake
Christian Assembly, Winona Lake, Ind. For
reservations write Winona Lake. For infor-
mation write L. E. Nelson, Sec., 2950 Nicollet
Avenue, Minneapolis 8, Minn.

**Evangelical Mission Covenant Church of Amer-
ica:** National Convention, June 17-23, Beulah
Covenant Church, Turlock, Calif. Write: Mis-
sion Covenant Church, 5101 N. Francisco, Chi-
cago 25, Ill.

Free Methodist Church: Regional Sunday
School Conventions—Pa., Md., Va., Sept.
9-11—Apollo, Pa.; North Central—Sept. 18-20,
Mason City, Ia.; Ill., Ind., Ky., Tenn.—Sept.
16-18, Winona Lake, Ind.; West Central—
Sept. 16-18, Denver, Colo.; Cal., Ariz.—
May 29-31, San Jose, Cal.; Southwest—Oct.
1-3, Portland, Ore.; N. York, Susquehanna—
May 29-31, South Canaan, Pa. Write: Free
Methodist Church, Winona Lake, Ind.

Free Will Baptists: Fifth Nationwide League
Conference, July 8-10; Sunday School Confe-
rence, July 11-12; Woman's Auxiliary Confe-
rence, July 14-15; National Association of
Free Will Baptists, July 16-17, Shawnee,
Okla. Write: Rev. W. S. Mooneyham, Execu-
tive Secretary, 1302 W. 13th, Sulphur, Okla.

The Gideons International: July 23-28, St.
Louis, Mo. Write: W. W. Gothard, The
Gideons Int'l., 212 E. Superior, Chicago 11, Ill.

Grace Gospel Fellowship: Annual Convention,
June 2-5, Grand Rapids, Michigan. Head-
quarters: Berean Bible Church. Write: Rev.
Bert A. Baker, 827 Norwick Avenue, S.W.,
Grand Rapids, Mich.

Greater Chicago Sunday School Association:
Annual Convention—Sept. 26-27, Moody
Church. Write: GCSSA, 343 S. Dearborn,
Chicago 4, Ill.

International Council of Christian Churches:
Edinburg Conference of the International Coun-
cil of Christian Churches, July 24-30, Edin-
burg, Scotland. Regional Conference for the
Near East, Aug. 7-11, Beirut, Syria. Tour
of Palestine sponsored by ICCO in connection
with the regional conference. Write: Dr.
Carl McIntire, Box 218, Collingswood, N. J.

International Pentecostal Churches: Third
World Conference, June 27-July 6, Westmin-
ster Central Hall, London, Eng. Write: Rev.
David J. duPlessis, Box 342, Glenbrook, Conn.,

or Rev. E. J. Phillips, 20 Clarence Avenue,
Clapham Park, London, S.W. 4, Eng.

Minnesota Baptist Conference: Annual Confe-
rence, Sept. 5-7. Convention headquarters:—
Bethel Baptist Church, Duluth, Minn. Write:
J. G. Johnson, 1480 N. Snelling, St. Paul 4,
Minn.

National Sunday School Association: 7th An-
nual Convention, Oct. 1-3, Portland, Ore.
Headquarters: Civic Auditorium. Write: Rus-
sell T. Hitt, NSSA Gen'l. Sec'y., 542 S.
Dearborn, Chicago 5, Ill.

North American Baptist General Conference:
30th General Conference, Aug. 20-26, Phila-
delphia, Pa. Headquarters: Grace Baptist
Church. Write: Dr. Frank H. Woyke, Exec-
utive Sec., 7308 Madison St., Forest Park, Ill.

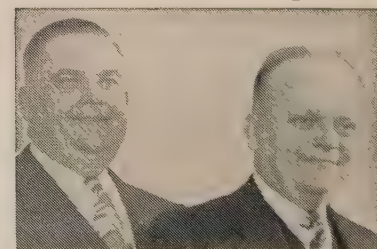
The Oriental Missionary Society: 9th Annual
Convention, June 25-29. For reservations
write: Dr. Arthur W. McKee, Winona Lake
Christian Assembly, Inc., Winona Lake, Ind.
For program information write: The Oriental
Missionary Society, 900 N. Hobart, Los An-
geles 29, Calif.

Scripture Press: Sunday School Conventions.
Free Will Baptist Sunday School Convention,
Shawnee, Okla.—July 11-12; Winona Lake Bible
Conference (Sunday School Week) Winona
Lake, Ind.—July 21-25; Gull Lake Bible Con-
ference, Kalamazoo, Mich.—Aug. 5-8; Rumney
Summer Bible Conference, Rumney, N. H.—
Aug. 11-15; Mt. Hermon Christian Conference
Center, Mt. Hermon, Calif.—Aug. 11-17; Chil-
dren's Bible Mission, Workers' Council, John-
son City, Tenn.—Aug. 19-23. Write: Conve-
ntion Dept., 434 S. Wabash, Chicago 5, Ill.

Wesleyan Methodist Church of America: Meet-
ing of general officials of the Wesleyan Meth-
odist Church of America, Syracuse, N. Y.—
June 16; Annual meeting of the Board of
Administration of the Wesleyan Methodist
Church, First Wesleyan Church, Syracuse, N.
Y.—June 17-19. Write: Mr. Roy Nicholson,
330 East Onondaga, Syracuse 2, N. Y.

Youth for Christ, International: Regional Con-
ferences—Eastern, Ocean City, N. J.—June
14-29; Pacific Southwest, Mt. Hermon, Calif.—
June 22-30; North Central, Mound, Minn.—
July 13-27; New England, Rumney, N. H.—
July 19-25; New York, Highland Lake, N. Y.—
July 26-Aug. 1; Eastern Canada, Canadian
Keswick, Muskoka, Ontario—Aug. 23-Sept. 1;
South Central, Beckwith W. Va.—Aug. 24-31;
Central, Kansas City, Mo.—Aug. 25-Sept. 1.
World Congress—Belfast, Ireland, Aug. 10-17.
International Convention—Winona Lake, Ind.
June 29, July 13. Write: YFC, 220 W. Mon-
roe, Chicago, Ill.

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Vestal, New York, June 1; Scrant-
on Youth for Christ Conference,
Pocono Mountains, Pennsylvania,
June 6-8; First Christian Church,
Binghamton, New York, June 15;
Montrose Bible Conference, Mont-
rose, Pennsylvania, June 29-Sept. 1.

HAZEL BRYAN GODDARD, Moody '38,
is editor of *Youth Supplement* in *Moody Monthly* magazine.

Since graduation, she has served the Lord as
editor of *Young Life* magazine for seven years,
and now writes for Christian publications and assists
her husband, Dr. J. Howard Goddard, president of
Mid-South Bible Institute of Memphis, Tennessee.



"I saw a foundation laid..."

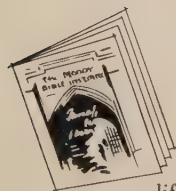
"From my window on the eighth floor of the women's dormitory at Moody Bible Institute, I watched the pile driver drive long poles way down deep in the ground. Night after night I'd hear the swishing of wet cement as men worked overtime to lay the foundation of Crowell Hall, the Institute's administration building.

"While I am sure I did not realize it then, a similar process was going on in my life. Important Bible truths were being planted way down deep. Over them was being laid a foundation of solid and practical Christian living habits.

"After Crowell Hall was completed, all

that one could see was the exterior structure. But it is those piles way down deep, and that solid foundation, that has kept the huge building standing—steady and unshaken through the years. And it is the foundation of solid and practical Christian truth I received at Moody Bible Institute that has kept me secure and sure through fourteen years of weathering life's storms.

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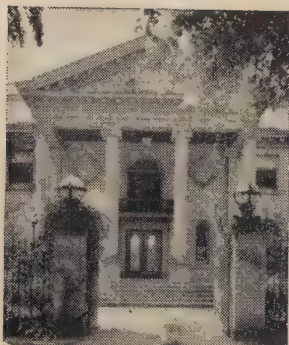


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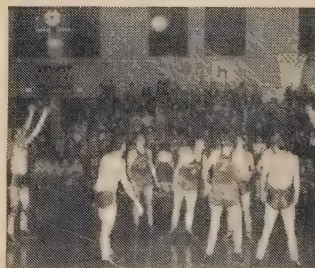
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PLACEMENT SERVICE

(Continued from page 14)

the phone, if you want to make a sizeable safe investment with unusual rate of earnings, you should write a letter stating your qualifications and line of interest. Box U-623.

Christian radio announcer wanted for a Christian-owned and -operated radio station. Please give references and experience. Box U-625.

Two Christians, one with restaurant management experience and the other with experience as A-1 chef. Restaurant is located on east coast. When replying, state age, marital status, experience and personal background. All replies will be treated confidentially. Write Box U-630.

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Both

Ordained minister and wife, at present directors of young people's summer conference in Pennsylvania, would like to do similar work in Florida from November to April for reasons of health. Can be useful on a school campus, a church or a conference grounds. Box U-68.

Husband and wife with A.B. degrees from Christian college. Husband (27) now coaching and junior high teacher. 3 years' experience. Masters' Degree in education from U. of Ill. June '52, with teaching major, social studies; minor biology. Also P.E. and coaching. Grad work in administration. Wife (25) 2 years' experience teaching 6th grade. 1 year—junior high departmentalized, including P.E. and art. Has elementary certificate and qualifies for secondary certificate. Teaching major—social studies; minor biology. Also available for camp work this summer. References. Box U-73.

Male

College graduate, age 30, completing seminary June '52, desires position as religious education director, teacher or pastor. Baptist denomination preferred. Three years' experience in pastoral and home mission work. Married man with family. Box U-60.

Young married man, one child, desires position as pastor of fundamental, evangelical church or position on faculty of Christian college teaching Bible and music. Training: Grad of Wheaton College and Dallas Theological Seminary. Degrees: A.B. in music and Th.M. seminary degree. Ordained. Experience: Director of youth, preaching, radio work, music director, teaching in B.I., director of summer camps. Further details and references furnished on request. Box U-61.

Minister, ordained by IFCA, desires full-time service in Christian work. Married, age 28, 2 children. 2 years of Bible college. Active in youth and evangelistic work. Capable of tenor solo or part in group voices. Box U-62.

Pastoral supply available for June 22-July 20 in midwestern states. Will be at Winona Lake. 25 years' pastoral experience. Baptist. Accredited teacher with NACS. Box U-63.

Well-known baritone soloist, song leader and evangelist, needing to be home oftener and longer, wants a situation as commercial "gospel singer" for reputable product with well-known company. Considerable radio experience, background of travel, experience as pastor, evangelist, professor in Christian college. Specialist in counseling and youth work. Tape recordings for check; further information and references can be supplied upon request. Box U-64.

Young man, 27, single, interested in position as teacher in Christian school. Grad of midwestern teachers college with major training in music and math, secondary level. Has done grad work in music and educational administration. Six years' experience in public schools, teaching and directing choruses, bands; coached basketball and swimming. Box U-65.

Young man, 33, holding college and seminary degrees, desires position in Lord's work. Has had 5 years' continuous pastoral experience. Married, no children. Prefers work in Conservative Baptist denomination on west coast or in Southwest. Box U-66.

Young man, 35, A.B. degree, traveled, unattached. Varied business background, dealing with people, including Army officer. Seeks opportunity fully utilizing worldly tested capabilities in the Lord's work. Box U-67.

English evangelist would welcome opportunity to represent any evangelical society, missionary or other organization in England as organizer, correspondent, distributor of literature, etc. Would solicit prayer support and interest among fresh public. Write any suggestions, offers. Send literature available. Box U-74

Man with Master's Degree in psychology would like position in Christian college. Has undergraduate majors in Social Science and Bible plus musical background. Box U-77

(Continued on page 84)



Mortimer Adler Says:

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"Where there is no vision, the people perish." Prov. 29:18

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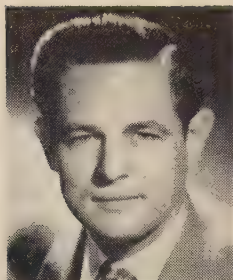
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The Case for Christian Education

Five leading educators, representing elementary and secondary schools, colleges, Bible institutes and seminaries, make a strong case for Christ-centered education. Today when dead orthodoxy, liberalism—and many other isms—are making a play for the hearts and minds of our young people, parents might well consider the harm that accrues from purely secular education and the eternal values to be gained in Christian education.

Elementary School

by John A. Van Bruggen

*Educational Director,
National Union of Christian Schools*

EDUCATION may be compared with a ladder. In our country, this ladder is available to all. Every boy and girl is given an opportunity to climb it.

They usually begin their climb with enthusiasm. Have you ever noticed the beaming faces of the little ones who prepare to go to school? But, strange as it may seem, this enthusiasm does not last. Some soon lose interest. Others find the going hard and give up. Many fail to see the need for climbing and quit. But there are a few who find it fascinating. They keep on until they reach the top.

Why do these diverse attitudes develop? There are many reasons, but two are basic. The first is the difference in abilities among boys and girls. Some simply lack the ability to climb. They may have talents for other things, but not for climbing. To others, climbing comes easy, and because it is easy they are inclined to enjoy it.

The second is the difference in the kind of beginning that the boys and girls get in their climb up the ladder. Some are introduced to it in the wrong way. They receive the impression that climbing is hard work and unpleasant. So they soon develop an aversion to it. Others are made to feel that it is an experience through which every boy and girl must pass, a job that must be done. They never become interested in it. But there are others who are led to see the great satisfaction in climbing. They are impressed with the new vistas that will be open to them as they get to the top of

the ladder. They are the ones who keep on climbing.

Not much can be done about the first. The native endowments and abilities of children cannot readily be changed. The second, however, can be controlled, and this control is the responsibility of parents. It is incumbent upon them to see to it that their children get the right start in life.

The elementary school is the first rung on the educational ladder. It is the agency through which parents introduce their children to education. They should therefore select the elementary school that can do what they themselves would like to do, a school whose ideals correspond with theirs.

Christian parents want the interests and lives of their children directed Godward. If they were in a position to do the work of the elementary school, they would steer the course of young lives in that direction. But since they must depend upon the school, their only alternative is to select a school that attempts to direct young lives toward God.

A review of some of the activities of the elementary school reveals the necessity of this choice.

The elementary school introduces the child to formal learning, and learning is commonly defined as a change in behavior. Obviously, whatever changes are made should be desirable. If they are not, learning becomes a detriment rather than a benefit.

The question that naturally arises is, What are desirable changes? They are not the same for the Christian as for the unbeliever. It is entirely consistent for the unbelievers, for example, to want his child taught to question everything, to test it all in the crucible of his own mind, and to accept only what he himself decides is acceptable. This is a man-centered philosophy of life and is about all that can be expected from an unbeliever.

(Continued on page 63)

Secondary School

by **P. W. DuBose**

President, Hampden-DuBose Academy

THE complexity of our modern day society, brought about by the rapid advance of scientific instruments, makes the problem of developing young people into mature adults proportionately more difficult. Whether parent, relative or student, this problem is vital to each of us.

Every individual is different. Like the leaves of trees, many of us show similarity in physical characteristics. But upon close examination, no two people are exactly alike, nor do they react the same way to similar problems. You may resemble your father, mother or uncle. If you are a twin, upon first glance no one could distinguish between the two of you. But after close examination, even identical twins show many differences in personality, interests and physical features.

The cause of these differences may be classified as hereditary—those characteristics transmitted to us by our parents—and environment—those characteristics acquired by us in life as we adjust to each situation. Our inherited characteristics are like a picture frame; they limit the size and shape of the picture to be painted. Our environmental characteristics are like the many colors and shapes that are arranged inside the frame to make the picture.

Just over the hill from our beautiful, semi-tropical Florida campus is a small peach orchard. Some enterprising person, unacquainted with the climate of this area, tried unsuccessfully to introduce peach growing to the state. He used the finest stock trees and gave them good attention; but because he failed to consider the climate, his entire project failed. In the Piedmont section of South Carolina, this same orchard would have been



These students at Stony Brook School are learning that personal attention is one of the important factors to consider when the matter of education is under discussion.

a paying proposition in every respect.

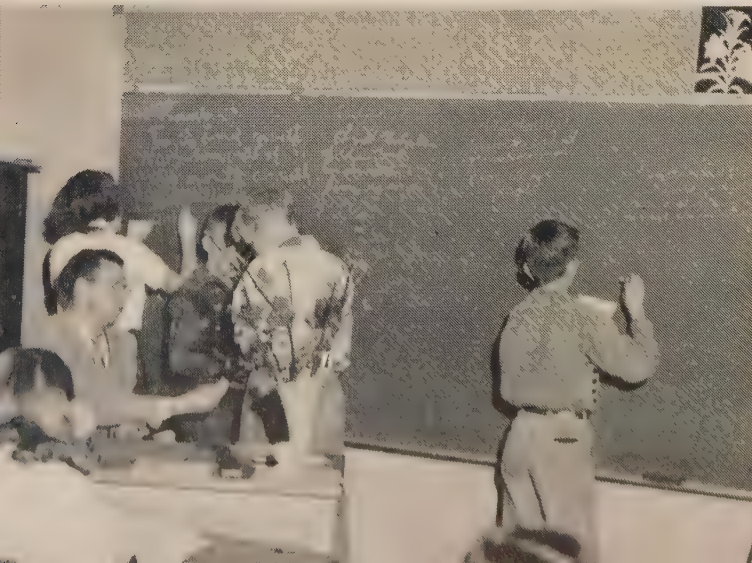
Many people today are facing the same difficulties in the field of education because they, like the peach farmer, are failing to consider the whole problem. Each young person is different. They have different abilities, interests and capacities.

A glance at public education today in all parts of the nation will show that, almost without exception, this basic

factor is sadly neglected. In rural districts, where there are small schools, they have low standards, very little equipment and poor facilities. In urban areas, where there are large schools and good equipment, there is little personal attention. Each student is almost treated as if he were a unit on a mechanical assembly line, with no individual attention. Educators are frightfully aware of

(Continued on page 80)

Wheaton Grammar School students have indelibly impressed upon their hearts verses of Scripture in class exercises.



This Roberts Wesleyan basketball player typifies the fine athletic program that goes along with Christian education.





Social functions, like this annual all-school banquet at Seattle Pacific College, play a vitally important role in the well-rounded program of Christian education.

College

by **Stephen W. Paine**

President, Houghton College

PARENTS sending their children to a secular or non-evangelical college should ponder carefully the fact that the faith of such young people will, in varying degrees, face severe tests and possible irreparable damage.

One of my friends, a graduate of a well-known church college now characterized by cynicism and skepticism toward the Bible and the historic Christian faith, told me that it was the custom of the chemistry professor every year at a certain point in the freshman chemistry course to ask his students, "Is there anyone here who believes in a God who answers prayer—you can pray to Him about something and He will actually do something about it?"

Then as a few of the students, perhaps young people from godly, believing homes here and there in the church, would raise their hands to indicate belief in such a God, he would say, "So you believe in a God who will really interfere in the natural course of affairs in answer to prayer! Well, here in my hand I have a glass test tube. I am going to let this test tube drop, and a force known as gravity will take effect and pull the glass tube down to this cement floor. Now you pray that the test tube won't break, and we'll see what will happen."

Then he would drop the tube, which would break into pieces on the concrete floor.

More mature Christians perhaps would have been able to detect at once the unfairness of such a test, but to immature young people a bit of ridicule is often more damaging than tomes of reason. Here, doubtless, is an extreme case, but the old faith is practically sure to come in for a certain amount of sly

ridicule in the classes of the non-evangelical professor in almost any field—for religion concerns every area of life.

Again the faith of the young Christian meets a stern test in the non-evangelical college when he is taught as fact certain things which are in reality only assumed as true and which—perhaps quite a bit further down the road, after they have become established in the thought life—will be found to conflict diametrically with the bases of the Christian faith, the teachings of the Holy Scriptures. The test is unequal. The professor has his case well in hand. He has been over the ground many times. When the immature student is unable to reconcile the "facts" which he has learned with the evangelical faith he has held, conflict ensues. Then the young person often abandons his faith or else blindly closes his mind to what he still feels within himself are "facts."

Again, the Christian student in a non-Christian college finds himself in a non-Christian social setting. And since man

is a "social being," inevitably affected to some degree by those around him, the behavior patterns about him are constantly drawing him downward, away from God and righteousness. His friendships also tend to include many non-Christians.

The foregoing are not inevitables. God keeps many a young Christian in the midst of such perils to his precious faith. And Christian influences such as Inter-Varsity Christian Fellowship, circles of evangelical friends and near-by Bible-believing churches are of great value. However, it is a matter of fact that in the case of innumerable precious young people entrusted to such schools, spiritual tragedy is the result.

But the above are all negative considerations. We come now to the positive consideration that only the genuinely Christian college can offer a true education and impart a true world view. Since God is the prime cause of all effects, since He is the central all-conditioning fact of the universe, how can a handling of the "knowledge" of any area of human experience be valid which ignores this God?

What a pity that a believer in this God should ever feel constrained to close his eyes to any "facts" lest they overthrow his faith! In the truly Christian college, the student is allowed to look fully at the facts. Then, under the guidance of a trained Christian faculty, he learns the essential harmony of all true facts with revealed faith.

Or why should an immature student be put to the necessity of overcoming the slurs and innuendos so frequently directed toward his faith by the professors in whose judgment he naturally inclines to put confidence? How much better if his confidence-inspiring teachers lend a positive support to evangelical faith both by word and by example.

And, again, how much better if the
(Continued on page 86)

Highest type of professional training is afforded Christian students, who learn the fine points of radio and television while studying at famous Bob Jones University.



Bible Institute

by **Dr. Howard W. Ferrin**

President,
Providence Bible Institute

WHAT place do Bible institutes and Bible colleges hold in the program of Christian education?

Are they "short-cut substitutes" for the Christian liberal arts college and the evangelical seminary?

Do they offer an academic program that is neither liberal arts nor seminary in character?

Therefore, are they adequate?

These are pointed and vitally important questions. Let us face them as honestly as we can.

It is oftentimes said that the Bible institute or Bible college is a counterpart of the Christian liberal arts college. We reply that though they have much in common, they are to be distinguished

because of the following reasons:

The student bodies are different. Although both student bodies are of collegiate age and Christians, they differ. While it is blessedly true that graduates of Christian liberal arts colleges do make a positive Christian impact upon society in whatever spheres they move, they are not specifically trained for service in traditionally recognized areas of Christian service, such as the pastorate, mission field or the field of Christian education. These areas, however, are concentrated on by graduates of Bible institutes and Bible colleges.

The curriculums are different. Although academic instruction is on the post-high school or collegiate level in both institutions, there is considerable difference in the curriculums. Most Christian liberal arts colleges are not permitted by their accrediting associations to require of every student more than eighteen out of 130 semester hours (and often only twelve hours) in

religion. Contrariwise, Bible institutes and Bible colleges are required by the standards of the accrediting association of Bible institutes and Bible colleges to offer a minimum of forty hours of Bible and theology. This constitutes the Bible major—the core of the curriculum—and is the most distinctive element in Bible institute training. Other biblically related subjects also are taught, making the curriculum biblical and theological in character. In addition, the association has recommended a minimum of sixty hours of liberal arts studies in four- and five-year programs.

The training is different. Bible institute students generally are required to engage in practical work in hospitals, missions, Sunday schools, child evangelism, home visitation and student pastorates. We do not know of any Christian liberal arts college which has such a requirement, although it is praiseworthy that many students in such schools voluntarily engage in this work. Because all students in a Bible institute are definitely training for full-time service, every student constantly is challenged to witness for Christ and to win souls to Him. All the training is directed principally to this end. Training in music is distinctive, also, in that the emphasis is not only upon music as art and culture, but also as a medium for conveying the great Christian message.

Like the Christian liberal arts college, the Bible institute has always promoted the cause of missions. It is a subject of joy that thousands of trained workers have been sent into the harvest fields throughout the world.

An appraisal of the objectives of the courses offered by Bible institutes and Bible colleges points up the unique contribution that such schools make in the field of Christian education.

The three-year course is preparatory for those who will take further training but terminal for those who will not.

Many students desire not only a good knowledge of the Scriptures, but also a liberal arts education. This course provides that opportunity. Students who are graduated from a Bible institute or Bible college in the collegiate division have received up to two years of credit for this three-year course in at least fifty-two regionally accredited liberal arts colleges and universities. What better preparation is there for life and service than such an educational program that is truly Bible-centered? This course also serves the older person who desires to gain as thorough a knowledge of the Word of God as possible for effective Christian service. This also may be true of others who, for justifiable reasons, do not anticipate further formal training or full-time service.

The four-year degree course also is
(Continued on page 85)

Well-stocked libraries, like this one at Grace Theological Seminary Winona Lake, Indiana, provide informative, stimulating reading help to today's Christian student.



One distinctive feature of the Christian school is the daily chapel hour, as pictured here at the denominational St. Paul Bible Institute in St. Paul, Minnesota.



Seminary

by **Harold John Ockenga**

President, Fuller Theological Seminary

AS GOES the seminary, so goes the church." The proof of this statement is found in the successive waves of diverse theological thought which have been popularized in the church.

Scholasticism, biblical realism, evolutionary theism, modernism, experientialism, Barthianism, fundamentalism have all at one time or another swept over the church. Always they have originated in the schools.

A generation ago, modernism was the dominant movement. Its left-wing tendencies in substituting social reform for soul salvation are reflected in the welfare-state theories of political life. Archbishop William Temple did more than Karl Marx to prepare England for Archbishop Bevan. The modernistic writings and teaching of men like Harry E. Fosdick destroyed the faith of the common people in the authority of the Bible and their sense of sin. The direct result during the catastrophe of war was the turning of distraught souls to the false comfort of authoritative Romanism because it professed to have an answer to the problem of sin.

Few were the northern seminaries which did not officially or surreptitiously adopt theistic evolution, higher criticism (distinguished from historical criticism taught in evangelical seminaries), modernistic theology, the social gospel and religious education. The tide moved from Germany to England and from England to America. By the early twentieth century, modernism was infiltrating the churches. By the twenties, it had conquered American ecclesiastical Christendom.

Some theological schools even embraced natrualism, so prevalent in the secular education of the day. The philosophical systems of John Dewey, George S. Counts, William Kilpatrick and Boyd Bode divorced morals from religion and attempted to build ethical concepts upon experience. Experience became the criterion of truth and right, with only future experience to correct it. The authority of absolute truth and right as grounded in a divine revelation was repudiated for relativism. Under the aegis of modern learning, young ministers were stripped of their Christian message so that they became glorified social workers and hybrid psychiatrists.

Today a new tide is moving into the churches. The seminaries felt it a decade ago and were embraced by it. From Karl Barth and Emil Brunner, the theology of neo-orthodoxy has risen to the heights of popularity. The former citadel of modernism in America, Union Theological Seminary, has become the fountainhead of neo-orthodoxy. The



Seminary training includes invaluable preaching experience, as typified by this student at the Conservative Baptist Theological Seminary in Denver, Colorado.

younger theologians have revolted against modernism in doctrine and social application (see *Christian Century*, March 12, 1952, "Young Theologians Always Rebel"). The movement is self styled "on to orthodoxy." It has rediscovered the sinfulness of man, the fact of revelation and the supernatural, but it has failed to accept the redemptive doctrine of the Cross. Already the churches are in the swell of this incoming tide.

Why, then, do not the orthodox and evangelical churches take heed to the seminaries? Strengthen the things that remain! Supplement the old with the new, but only by that which is loyal to biblical Christianity! With strong, effective, faithful seminaries, the stream of consecrated and spiritually well-equipped ministers will flow into the churches. Then the biblical theology of evangelical training will soon undergird the program of the churches with purpose and power.

Missions, evangelism, Christian education, exposition, worship, humanitarianism, fellowship—these are the manifestation of supernatural life under the spirit-filled ministry.

The gospel trumpets must give no uncertain sound if the people are to be rallied. Ministers who lead the people must believe in their cause and know where they are going. Any uncertainty in the face of numerous adversaries in the form of modern thought systems is deadly to a marching church. The zeal, enthusiasm and conviction of its members die. Unless seminaries prepare our ministers to meet these attacks, the church will be leaderless in the great conflict with unbelief.

A Christian theological seminary must be committed to the defense of the faith. It must hold unequivocally a theological position and teach its men to defend it. But it must recognize that Christians are not made by intellectual argument or
(Continued on page 88)

Beauty



or Angela

by Billie Avis Hoy

Never had she known anyone as beautiful as Nina!

But that was before she found out about all the lies . . .

THEY'RE here," Angela Burch shouted, her freckled nose pressed against the window. She watched the car round the corner and come to a stop in front of the gate. "Mom, Dad," she yelled.

Her mother and father already were running for the door.

Breathless, her heart pounding against her ribs, Angela watched her brother jump out, run around the car and open the door for his bride. Then arm in arm they came up the walk. Nina was smiling and walking with a firm, self-confident step, her soft light hair falling in wind-blown waves around her oval face.

"She's beautiful," Angela whispered. Never, she was sure, in all her fourteen years had she seen anyone so lovely. "And she is ours. Rusty is bringing her home to us." Suddenly she was conscious of her faded blue jeans, and she tucked in her shirt.

"And this is my kid sister," Rusty completed the introductions. "Fondly called Angela, but don't let the name throw you. It doesn't mean a thing."

Angela just stood there worshipping Nina, her mind in a mad whirl. She wanted to race across the street shouting to Concetta Curico, her best friend, that Nina was even more beautiful than any of their dreams. For weeks Concetta and she had read Rusty's letters, trying to imagine just what "his girl" looked like.

For a long time she sat on the floor at Nina's feet, listening to her talk. She had a deep, throaty voice that Angela started imitating immediately because she thought it cute. Nina told stories about her job in New York and her boy friends, but now she had decided Rusty was the man for her the first time she saw him.

Angela thought it was all exciting and thrilling, but she was puzzled by the shadow that crossed her mother's face and by her father's silence. This wasn't like either of them.

She decided maybe they were afraid that a girl from the big city would find Cedarville dull.

"How do you like our town?" she asked, using her new voice. "It has been said you can stand on any corner and throw a stone at the court house. Maybe if enough people threw stones they would build the new court house."

"I love small towns," Nina breathed, closing her wonderful blue eyes. Then she reached over and squeezed Rusty's hand. "Especially Cedarville because it is part of my husband's life."

Angela glanced at her parents. They weren't a bit impressed.

After a while she slipped away and put on her white blouse and new corduroy jumper. She held her stomach in the way her mother had been begging her to do and walked with back straight, taking short steps. She wanted to look like Nina.

When she got back to the living room, Nina was lounging in the big chair by the window, her legs crossed, one small blue slipper dangling from a toe. Angela could see the red polish on her toenails shining through her stockings, and it was the same shade as her lips and finger nails. Her bright head was cradled against Rusty's shoulder, and she dreamily smoked a cigarette.

The sight of the cigarette turned Angela's stomach cold. No one in her family smoked. Her father always said the Lord is unhappy when folks deliberately do things that harm their bodies because the body is the temple of the living God. But standing there watching, she couldn't believe the Lord or anyone could be unhappy with Nina. Then she looked at her mother. Her lips were pinched together, and she was sitting very straight, straight even for her. And she wasn't talking.

Nina didn't seem to notice the frigid silence.

That evening Angela slipped across the street to tell Concetta all about her. After a lengthy description, she added. "Of course, she smokes."

Concetta wasn't disappointed because her parents smoked. Angela was sure Concetta never would because she went to Sunday school and sometimes stayed for church. Angela's father had often said that he was sure if they tried hard they would interest her whole family in church. Then Mr. Curico wouldn't spend his evening at the saloon.

"Now itsa nice," Mrs. Curico, Concetta's mother nodded approvingly. "Rusty, hesa good boy. I'm a so glad he got a good girl." And she smiled so that even her dark eyes looked happy. Rusty was her favorite.

Concetta squeezed Angela's hand and asked if she could see Nina, so Angela took her home and introduced them. She would have brought all of Cedarville into their living room if she could have. She wanted the whole world to see Nina and know that she belonged to them.

Nina didn't talk to Concetta; she just looked past her with half-closed eyes. Angela was sure she knew why. It had been a long, hard drive from New York, taking two whole days, and Nina was tired. She explained this to Concetta.

Her parents had the room next to hers, and that night Angela heard her mother crying and her father making comforting sounds.

"She is not our kind," the woman's voice came through the thin wall.

"They are married," her father's voice was husky, like the day old Shep died and he was being brave because she and Rusty were so broken up. "We have to make the best of it for Rusty's sake."

"But she is—is cheap," Mrs. Burch wailed.

Angela lay staring into the dark, unable to believe her ears. Then she pulled the pillow over her head so she couldn't hear their voices, and for the first time in her life she hated them. She decided they were being little and narrow, thinking Nina was cheap just because she smoked. Concetta's mother smoked and they didn't condemn her. Angela's father had often told her to love the sinner and hate the sin. Then why hate Nina? It didn't make sense.

During family devotions, Mr. Burch didn't pray nearly so long for the Curico family after Rusty got married. He spent most of the time praying for Rusty and Nina. His prayers were earnest and full of love, but Angela thought they were unnecessary. Of course, Rusty and Nina hardly ever came to prayer meeting, and Nina always yawned all through church.

Angela loved going to Nina's apartment. She didn't have to keep her feet

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Angela watched the car round the corner and come to a stop in front of the house. "They're here," she shouted.

Christian Life Answers Look Magazine

by J. Harold Greenlee

IN THIS significant article, Prof. J. Harold Greenlee, Ph.D., of the Department of New Testament, Asbury Theological Seminary, Wilmore, Ky., answers serious charges leveled at the New Testament by author Hartzell Spence in a recent issue of *Look*. Dr. Greenlee is a member of the larger commission of the International New Testament Critical Apparatus Project, whose work Spence attempted to describe. He did advanced research at Oxford University for the Project.

IN a recent issue of *Look*, Hartzell Spence has authored an article entitled "The Truth about the Bible." The tone of this piece might easily suggest that the New Testament is a rapidly disintegrating piece of antiquity.

He says, "A study of the New Testament now in progress indicates that much of it—including portions we think of as the very heart of the Bible was inserted or changed over the centuries, either deliberately or by mistake." According to Spence, this huge pious fraud has not gone undetected, for he adds, "Modern students say there are probably 50,000 errors" in the New Testament commonly read today.

Because these are serious charges and concern the very life of faith so close to the hearts and minds of Christians, the actual truth should be known.

Actually, biblical scholars are much more likely to say that Spence is woefully mistaken. There are 260 chapters in the New Testament, containing 6,500 or 7,000 verses. Spence's figure would mean that there are about eight errors in every verse in the New Testament; that is, practically every other word in the New Testament may be wrong!

Spence evidently has tripped himself by failing to learn the very elementary difference between "error" and "variation." From the time the New Testament was first written until the invention of printing, a period of about 1,300 years, the New Testament had to be copied laboriously by hand. From this period about 4,000 manuscripts of part or all of the New Testament in Greek, and a far larger number in other languages, are now known.

Since it is virtually impossible to copy a manuscript of any length by hand perfectly, all of these manuscripts differ slightly among themselves. With so many thousands of manuscripts, the total number of such "variations" between all of the known manuscripts in all languages does doubtless run into the thousands. For instance, in John 1:18, where the King James Version reads "the only begotten Son," some ancient manuscripts read "the only begotten of God," and there are two other Greek variations, both of which would be translated "the only begotten God." Obviously, no version of the New Testament will incorporate more than one of these readings into its text. Presumably, too, one reading will be correct. Yet Spence's count of "errors"

naively assumes that our "commonly read" New Testament has incorporated all the possible variations on every possible passage, and that not a single one of these variations can be correct!

Spence points out that the last twelve verses of the Gospel of Mark were probably not in this Gospel as it was originally written. Most scholars agree; these verses were considered doubtful 1,500 years ago. Spence gets into hot water, however, when he solemnly writes off the Great Commission contained in these verses and weeps on the shoulders of *Look's* editors over his misspent energy in filling missionary barrels when he was a child in his parsonage home.

If Mr. Spence will dry his tears and look in the Gospel of Matthew, he will find the Great Commission recorded there, with no doubts of its genuineness, in Matthew 28:19-20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

Spence's discussion of the Apostle Paul's concluding benediction to Romans is likewise highly questionable. Because the passage found in Romans 16:25-27 in most versions of the New Testament is found in another location in some manuscripts and is missing from a very few, Spence says the "weight of evidence" raises doubts that Paul wrote this passage at all. He may have found a scholar who agrees with him. Others do not. Among those who evidently do not agree with him are the reputable gentlemen responsible for the new Revised Standard version of the New Testament. Although they had all the evidence which Spence learned at second hand, this committee left the benediction just where it is in the King James version, not even adding a note to question its genuineness or location.

No serious Bible scholar holds that either the doctrine of the Trinity or any other recognized Christian doctrine stands or falls on a single verse of Scripture. When, therefore, the manuscripts indicate that the Trinity passage in I John 5:7 was not in the original text of this epistle, there still remain a great many other passages from which the idea of the Trinity may be derived, including the crystal-clear reference in Matthew 28:19 just quoted.

The story of the woman taken in adul-

tery, John 8:1-11, Spence characterizes as "perhaps as popular as any in the New Testament." He has a right to his personal preference, of course; but as a general statement, this will take a bit of proving. There aren't any popularity polls available on gospel stories. It is true that this story was probably not in the gospel originally. Its lesson, however, of Jesus' willingness to forgive a sinner is certainly not thereby lost from the Scriptures.

From beginning to end, Spence's article shows clearly that the author has written a sensational but highly erratic article on a subject outside his field of knowledge. One must flinch, for instance, at this statement: "Two years of research financed by the Rockefeller Foundation turned up 4,000 New Testament manuscripts . . . in Greek, and 20,000 others. . . ." If that were true, the Foundation would still be reeling from the shock! What these figures really represent is the total number of all known manuscripts after more than two hundred years of discoveries!

Here is the important thing: Although the known manuscripts of the classical writings number only a few hundred at most, there are literally thousands of known manuscripts of the New Testament. And although the oldest known manuscript of a classical writing may be an umpteenth generation copy written a thousand years or more after the original, there are manuscripts of the New Testament which were written within three hundred years after the original, and some parts of manuscripts are dated to within one hundred and fifty years of the original.

Westcott and Hort, two of the greatest New Testament scholars of modern times, speaking of the manuscripts, have said, "With regard to the great bulk of the words of the New Testament, as of most other ancient writings, there is no variation or other ground of doubt." Of the thousands of variations which are to be found in some manuscript or manuscripts, they continue, when we eliminate the variations which are obviously wrong and the variations which make no difference in the meaning of the passage, and when we apply accepted principles of manuscript study to the rest, the portion of the New Testament which will still remain in serious question is approximately one-tenth of one per cent—one word in a thousand.

In sharp contrast to Spence's closing comments, the conclusion of this matter is doubtless more aptly and more authoritatively stated by Sir Frederic G. Kenyon, formerly Director of the British Museum and one of the foremost writers and authorities on this subject for the past half-century. He closes a recent book, *The Story of the Bible* (1936), with the statement that "the general result of all these discoveries and all this study is to strengthen the proof of the authenticity of the Scriptures, and our conviction that we have in our hands, in substantial integrity, the veritable Word of God."



The Van Kampens (Warren, 8, left; Mrs., center; Evilynn, 15, on floor; Robert, 13, right; Mr., far right) entertain students.

Christian Education Begins at Home

Meet this Christian family, and learn how they face present-day problems of young people in the light of Scriptural truth.

HOW to make Christianity a reality in home life is a growing problem to Christian parents today.

Get a group of parents talking on the subject and the questions pile up.

"When is the best time for family devotions? How to control television. How to guide children in determining God's will for their lives."

These are only a few of the vast array of perplexing problems that face

the average Christian family today.

To help find the answers to some of these questions, CHRISTIAN LIFE visited the home of the Robert C. Van Kampens in Wheaton, Illinois.

Evilynn, age 15, Robert, age 13 and



To encourage a strong Christian family life.

Warren, age 8, the Van Kampen trio, represent an age spread which would pretty well take in that of any average Christian family. Although the background and occupation of the parents may vary from that of others, their resourcefulness in meeting the challenge of practical Christianity at home could be duplicated by Christian parents anywhere.

The Van Kampens are quick to point

out that their children are far from the "exhibit A's" they might like them to be. Moreover, what techniques they are employing at the present time, however successful they may be at the moment, may need to be ditched the next day in order

to meet new exigencies. Attempting to make Christian living at home a reality, they point out, is a big job. "There is no simple or easy solution. And just when you think you may be getting somewhere, the bottom may suddenly drop out."

Missionary interest and zeal in the Van Kampen household is maintained effectively by strategic use of a wall map indicating where foreign missionaries are located.



Several principles, the Van Kampens believe, are basic to any program of Christian home training—no matter how simple or complex you make it. First, children must be kept busy doing the right sort of things. Second, variety must be provided in the program in order to keep interest from lagging.

On this formula, the Van Kampen program provides a round of activity for each child that might stagger those not schooled in the tradition of active Christian family life.

Mrs. Van Kampen has a keen interest in good music. The children have been encouraged to develop along the lines best suited to their peculiar interests. Evilynn plays the piano and violin. Robert plays the trumpet and piano. Warren, the trombone and piano.

With such a variety of instruments to be heard, it is little wonder that practice time could become a serious problem. This is solved in the Van Kampen home by an early rising hour which puts Bob at the piano at 6:30 a.m. Warren follows at 7:30 a.m. Evilynn has two practice periods at school.

Van Kampen Sr. is a publisher and thus interested in training his boys in accomplishments that will allow them to carry on the tradition. As a result, all of the children have begun at the typewriter at an early age. A fifteen-minute

Family devotions normally are held about the table at the evening meal with various members of the family taking part.





The children have been encouraged to develop along lines of their interests.



Visiting students from nearby Wheaton College are frequent guests at the Van Kampen dinner table, demonstrating to the children some practical aspects of Christianity.

period spent at the typewriter is now on the schedule for Bob from 6:15 to 6:30 a.m. He varies this with practice at the linotype key board installed in his room.

After supper the Van Kampens occasionally will engage in a stump-the-musician free-for-all, with Mrs. Van Kampen at the piano and the children with their instruments or with Bob at the piano and Evilynn at the organ. Idea is to play hymns—switching from key to key in the middle of the number to see who will make the first mistake.

The Van Kampens have two television sets, which they feel make a contribution to the children's education because they are under strict control.

In addition to these practical aspects leading to the development of ability to be used in Christian work, the Van Kampens believe in demonstrating to their children that Christianity is something lived outside of their home by others as well as themselves. This means that visiting missionaries, pastors or students from local Wheaton College are frequent guests at the Van Kampen dinner table. Valuable lessons learned here, they feel, can go a long way in making Christianity real to their children.

Family devotions, of course, are a high point in the Christian family life. Normally, these are held about the table at the evening meal with various members of the family taking part. Bible reading and missionary emphasis are vital parts of their devotions. They have a map on the wall, on which missionary friends



After supper the Van Kampens occasionally will engage in a stump-the-musician free-for-all, with Mrs. Van Kampen at the piano and children on their instruments.

of the family are pointed out to the children.

When guests are present and this seems inappropriate, or for some other reason, the children have their devotions together in their rooms before retiring.

Taken together, the Van Kampen home life is a busy one. But the entire

program is concentrated in demonstrating both experimentally and spiritually that the life of faith in Christ is worthwhile when we are really willing to work at it seriously. The Van Kampens are agreed—parents and children alike—that until they find something better this is the life for them.

END

They Trained in Christian Schools

by Charles Huttar

Some of America's outstanding secular and religious leaders, including many business and professional men, are products of Christian education.

WHAT place does the graduate of a Christian school fill in our society?

To learn the answer to this question, *CHRISTIAN LIFE* queried more than fifty Christian institutions in the United States and Canada. Results of this representative poll brought out two outstanding facts about the present-day Christian educational and vocational situ-

ations: First, the concept that service to God and service to man are thoroughly interrelated is taking hold of educational programs, combating the anti-Christian temper of the age. Second, graduates of these schools are making their Christian impact upon the world.

Much could be said about the schools themselves, with their improvements in educational standards, emphases on grad-

uate work, steps toward accreditation and contributions to various fields of Christian service. But perhaps these trends can best be seen in studying the products of their training.

Outstanding among the men contributed by Christian schools in the preaching field are evangelist Billy Graham, Wheaton (Illinois) College '43; Midwest youth leader and evangelist Torrey Johnson, Wheaton '30, and Earl S. Kalland, Gordon '37, now president of Western Baptist Theological Seminary in Portland after holding several pastorates. And there is Dr. Chester Amos McPheeters, Asbury '18, who has served in Methodist pastorates since 1917. A member of the National Council of the Churches of Christ for two terms, he now is president of the Detroit Council of Churches.

In 1940, *Christian Century* named Dr. Albert Day, Taylor '04, now pastor in Baltimore, one of the six leading preachers in the country. In 1947, *Christian Advocate* called him one of the ten most influential living Methodists.

Two Columbia grads are further representative of the impact Christian schools have made on the American pulpit. Raymond C. Moore, '41, serves in a minor pulpit—the First Baptist Church of Thomaston, Georgia. But he achieved nation-wide fame as president of the Pason County Citizens' League, leading the county dries to nearly a two to one victory in the local option test. Joseph McCullough, '37, went to Bolivia as a missionary and in 1946 came to North Plainfield, New Jersey, as pastor of the Mydewood Park Baptist Church. In three years, the church's Sunday school attendance doubled, missionary giving tripled and the 250 members took on full support of seven missionaries as well as other projects.

From Dallas Theological Seminary



Many medical missionaries received such training as offered by Roberts Wesleyan College.

have come, among others, Archer E. Anderson, '35, pastor of the First Presbyterian Church in Duluth, Minnesota; and John Vernon McGee, '37, pastor of the Church of the Open Door in Los Angeles, California.

These examples are only a small part of a vast body of evidence which shows the impact of the pulpit—even the small pulpit—on American life and Christendom.

Leading missionaries coming out of Christian schools range from pioneer Robert A. Jaffrey, Nyack '95, called by Griffith Thomas one of the ten leading missionary statesmen of the world, through Mrs. Ruth O. Stull, Nyack '20, authoress labeled by *CHRISTIAN LIFE* (March 1949) "The First Lady of Missions." Dr. J. Waskom Pickett, Asbury '07, served as Methodist bishop in the Bombay area for nine years and since 1945 in the Delhi area. Dr. E. Stanley Jones, Asbury '07, has been author and evangelist to high castes of India since 1907.

From Columbia are Joy Ridderhof, '25, not a foreign missionary, but founder and director of Gospel Recordings, Inc., which has aided missionaries by distributing 125,000 records in various languages around the world; and James D. Belote, for five years superintendent of evangelists for the Southern Baptists' South China mission.

John Buyse, Providence '13, has won "high respect" of civil authorities in Africa because of his administrative work, PBI officials say. The work of John Schmid, Buffalo Bible Institute '42, in establishing a missionary training school near Port-au-Prince, Haiti, is another manifestation of Christian education's influence in missions. And Kenneth Strachan, Dallas '36, is well known as co-director of the Latin America Mission.

In medical missions, Dr. Robert Hall Glover, Nyack '95, pioneer missionary, author and Bible teacher and former president of the Interdenominational Foreign Missions Association of North America, is noteworthy. Another is Dr. William J. Barnett, Columbia '37, who recently sailed for mission work in Africa. In Korea, Dr. Barnett had held the rank of captain and was hospital chief of surgery.

Dr. Edward L. R. Elson, Asbury '28, moderator of the Presbytery of Los Angeles in 1938, entered the Army Chaplain Corps and served in World War II, earning five American decorations and the French Croix de Guerre. He also has served as the 'national chaplain of Disabled American Veterans.

Other military chaplains who are the product of Christian schools are Col.



Many of these Southern Baptist Theological Seminary graduates will become leaders.

Frank Tobey, Gordon '29, now assigned to the Chaplain's Office Headquarters with the Eighth Army in Korea; and Wellesley Devitt, Columbia '30, who won a British Military Cross for service in Burma with the East Africa forces.

Two other types of activity are included in what some schools list as simply "Christian service." One is the vast field of home missions in various forms. Typical workers in this field are Jim Rayburn, Dallas Theological Seminary '40, general director of the Young Life campaign; and Harry MacDonald, Westmont '48, director of Young Life for Southern California.

The other field is that of Christian education. A Prairie Bible Institute alumna who has taken a leading place in this area is Mrs. Lila A. Coleman, '38, who founded the Randolph Coleman Bible Academy in New York City's Harlem and "is doing an excellent service among her own people."

C. Stacey Woods, Dallas '33, and Wheaton '34, is reaching the high school heathen of our country as general secretary of the Inter-Varsity Christian Fellowship.

Joseph Douglas Williams, Nyack '95, who founded St. Paul Bible Institute, reorganized Simpson Bible Institute and founded Ebenezer Institute in the Philippines, certainly has left his mark on Christian education. So have Dallas graduates Roy L. Aldrich, '27, president of Detroit Bible Institute; Willard Aldrich, '34, president of the Multnomah School of the Bible, and Samuel Maxwell Coder, '35, vice president and dean of education at Moody Bible Institute. Not to be forgotten are Dr. Merrill C.

Tenney, Nyack '24; Gordon '27, author, New Testament scholar and dean of Wheaton's graduate school, and Dr. Safara A. Witmer, Taylor '29, president of the Fort Wayne Bible College and of the AABIBC.

Also serving the Christian cause directly in religious work is Dr. Clyde Taylor, Gordon '31, secretary of affairs for the National Association of Evangelicals and executive secretary of the Evangelical Foreign Missions Association. In his NAE work, Dr. Taylor was responsible during World War II for projects in evangelism, radio, missions, army and navy chaplaincy, industrial chaplaincy, educational institutions and church schools.

Outside of direct religious work, the influence of Christian schools is at least as great. Rivaling ministers in number among Christian graduates, teachers and educational administrators occupy a strategic spot in community life. This educational field covers all levels and types of work, from elementary through college.

Some of its outstanding lights are men like Dr. J. Kenneth Little, Sterling '28, professor of education at the University of Wisconsin. Dr. Little has served as president of the American Association of College Registrars and represented the small colleges of the nation last year on a government panel to study the student draft situation. He also was a delegate from the AACR to a UNESCO conference in January.

From Roberts Wesleyan have come at least three college presidents: Dr. Eldon Grant Burritt of Greenville; Alexander Beers, founder of Seattle Pacific

College; and David S. Warner, both of Roberts and of Spring Arbor Junior College in Michigan.

Dr. E. Thayer Gaston, Sterling '23, now is professor of music education and chairman of the department of the University of Kansas. In addition, he is consultant in music therapy to Winter VA Hospital and the Topeka State Hospital. Last year he was a member of the Committee on Research of the National Association of Music Therapy.

Two Huntington alumni are among those who have made their mark on the educational world. Charles E. Dull, '02, was the author of high school textbooks in chemistry and physics; and Dr. Chester A. Phillips, '04, served for twenty years as dean of the commerce school at the University of Iowa.

Dr. Joel A. Burkman, Bethel Academy '11, is in his fourteenth year as assistant director of the California State Department of Education. His work includes state administration of seven state colleges.

Another influential group in our community is made up of lawyers and government officials. Christians in this field have a unique opportunity for serving God while they serve mankind. Therefore, the field attracts many Christian school alumni.

Roberts Wesleyan, for instance, boasts as an early alumnus Phil Hanna, one-time ambassador to Mexico. Juan C. Orendain, Bethel Academy '18, is public relations secretary in Manila, while Patricio V. Confesor, Gordon '26, capped a career of loyally active underground work in the Philippines during World War II with election to the republic's House of Representatives.

Corinth Lange, Huntington '27, has mixed governmental usefulness with a teaching career. Coming to Peoria, Illinois, as a high school teacher, he now serves on the South-Side Mission Board, the Juvenile Police Council and the mayor's Human Relations Council, as well as being chairman of the local Christian Business Men's Committee. C. W. H. Bangs, Huntington '14, has made his mark in law, which he studied under a two-year Carnegie Foundation Fellowship and then at the Sorbonne in Paris before beginning a twenty-five year law practice.

Returning from work as a medical missionary in India, Dr. Melvin Casberg, Greenville '30, entered government service as medical adviser to the Secretary of Defense, ranking above the surgeons general of the army, navy and air force. One of his studies is the medical implications of A-bomb warfare.

In the American State Department is Kenneth P. Landon, Wheaton '24, former missionary to Siam and now assistant to the Secretary of State in Southeastern Asia affairs.

And his wife, Margaret Landon, Wheaton '25, is the author of the best-selling novel *Anna and the King of Siam*, which received a guaranteed circulation of 350,000 as a Literary Guild Selection. Mrs. Landon represents another class of very influential people—the authors.

Christian graduates in this field—in addition to religious authors such as Dr. Tenney and Dr. Jones and religious journalists such as Jaffrey—include also Josephine Hope Westervelt, Columbia '32, ex-missionary to Africa and author of such books as *Lure of the Leopard Skin*, *Pool of Sacrifice* and *Feathered Serpent*.

Notable among scientists who have come from Christian schools is Dr. J. Laurence Kulp, Wheaton '42, geologist at Columbia University, currently working on a project dealing with the Carbon 14 method of radioactive dating. Dr. Kulp won last year's \$1,000 prize of the American Association for the Advancement of Science for his research work.

Bethel's outstanding contributions to the field are Ralph T. Holman '37, who became a research professor at Texas A & M after receiving a PhD in physiological chemistry; and Dr. Earl R. Carlson '15, recipient of an award from the University of Minnesota as an "internationally known neurologist, . . . and outstanding worker for advancement in the study and treatment of cerebral palsy."

Dr. S. Allen Edgar, Sterling '37, is a member of twelve scientific honorary and professional societies. At present, he is professor and poultry pathologist at the Alabama Polytechnic Institute. Another scientist is Dr. John Bugher, Taylor '21, who has served with the Rockefeller Foundation as deputy director of the

division of biology and medicine of the Atomic Energy Commission.

Working in a rather different field of scientific study, Dr. Kenneth L. Pike, Gordon '33, is one of the world's outstanding students of linguistics and director of the Summer Institute of Linguistics (Camp Wycliffe) in Oklahoma for prospective missionaries. Dr. William Wonderly, Columbia '39, edits a monthly paper in the Zoque language, which he himself reduced to writing. He has already translated parts of the Bible into the language.

In still another field of research, Dr. George E. Ladd, Gordon '33, is "one of the few conservative scholars" asked to participate in the formation of a new textual apparatus to the Greek New Testament. And there is Dr. William Brownlee, Sterling '39, co-discoverer of the famous Dead Sea Scrolls. Dr. Brownlee has prepared the first translations of two of the scrolls.

Medical science draws a comparatively large number of Christian graduates. Perhaps the leader among Christian alumni in the field is Dr. Stanley Olson, Wheaton '34, who worked at the Mayo Clinic in Rochester, Minnesota, before becoming dean of the medical school at the University of Illinois.

Among medical practitioners is Dr. C. R. Wall, Bethel '31, chief of staff and instructor of nurses at Deaconess Hospital in the Twin Cities. Dr. Ira Mason Hargett, Jr., Asbury '25, has specialized in tropical research, traveling from Poland and Germany to Brazil and Japan on assignments for the United States Public Health Service. Col. J. H. Sturgeon, Sterling '11, was post surgeon at Fort Lewis, Washington, until his retirement in 1950. In 1945-6 he served as

(Continued on page 79)

Today's Christian students may be tomorrow's business and professional leaders.



TEACH Where You Are

by V. Raymond Edman

Regardless of your present position, you can be a teacher where you are, if you will follow the steps of the greatest Teacher in the world's history.

IT is not odd that the "Great Commission" commands us to "teach all nations." Neither is it strange that the Son of God is known as the greatest Teacher of all time.

Teaching is that important.

When we think of the Lord Jesus, we remember especially, and rightly so, His Saviorhood. He Himself said that He came to seek and to save the lost, and to give His life a ransom for many. We can never forget that He, the just One, died for us, the unjust, that He might bring us to God.

We know that when we are told to "follow His steps," we understand that we are to have His characteristics of humility and gentleness, His attitude towards suffering and His unwillingness to defend Himself when He was reviled. However, does not "following His steps" imply also our following His kind of service?

The Lord Jesus was the loveliest and most wonderful Teacher ever to be here on the earth, and by our following His steps we ought also to be teachers of others. He saw the need of instruction in the things of God, and early and late, in the temple of the capital city, out on some sylvan hillside, or down by the sea, He was forever teaching.

The qualifications for teaching are really quite elementary: an ability to learn from others, and having thus been taught, to see possibilities in teaching others.

The Lord Jesus was an excellent learner. As a child, He was forever asking questions, as we note in His inquiries of the Doctors of the Law in the temple when He was but twelve years of age. Without doubt, He learned from His mother in the little home in Nazareth, from Joseph in the carpenter shop, from the village teacher who taught Him to read and write, and, of course, most of all from His Father in Heaven. Deeply taught in the truths of God and in the need of the human heart, He became a teacher.

It has been my observation that a good learner usually makes a good teacher. Lowliness of heart, gentleness of spirit, teachability of mind, inquisitiveness of attitude are prime prerequisites of a good teacher.

The Lord Jesus drew lessons from everywhere—the birds of the air, the flowers of the field, the sower in the springtime and the reaper in the autumn, the little child in his artlessness and the prodigal son who broke his father's heart, but most of all from the Word of God. On every occasion He had an illustration from life around about Him and from the Word of God.

Following His steps, we also should be

teachers, first as adept and alert learners, and then as teachers of others. "But I have no one to teach," you say.

Why not?

Because no one has asked you to teach a class? Why not start a class of your own?

Many years ago in Chicago, a shoe salesman offered to teach a Sunday school class, but there was no class for him. Undaunted, he went out into the neighborhood and assembled a class of his own. That was Dwight L. Moody, a teacher after our Lord's heart.

Actually, most Sunday schools are crying for qualified teachers, and without doubt there is a place of very real service for every willing heart.

But why not start teaching just where you are? Did you ever think of having a Child Evangelism class in your home, of explaining the Gospel to your fellow workmen at the noon hour, of teaching a group of boys in the evening at Christian Service Brigade?

For the alert heart, there are opportunities for teaching on every hand. You need not have a classroom or the formality of class organization with which to begin. The Lord Jesus never had a classroom of His own—any place was adequate for His purpose.

Following His steps, we can teach others about Him who loved us and gave Himself for us, that they may come to know Him and also to follow in His steps.

END

Project
One

To make Christ known
as Savior

An outstanding authority discusses a subject
that is oft-neglected, concerning . . .

You, Your Children and Sex Education

PHOTOGRAPHIC INTERVIEW by Marian Ainlay



Sex should be discussed frankly, within the bounds of modesty and decency.

TODAY, when social workers and professional educators alike are concerned about the increasing delinquency of youth, Christian parents should take the lead in pointing out the only true guide for leading youth into channels of purity and wholesome living.

This is the opinion of Bishop C. F. Derstine, D. D., outstanding Canadian Christian leader and authority on sex education. From his experience as author, instructor and public speaker, he brings *CHRISTIAN LIFE* readers valuable suggestions in this exclusive photographic interview on how to educate their children for life.

Question: Do you think that the subject of sex is of such importance that we as Christians should discuss it frankly, or should it be brought up only when the occasion demands?

Answer: Formally, it was considered unwise and indecent to discuss sex and related problems. It was thought that modesty demanded silence. Youth, through this criminal silence, sailed the high seas of life with all its dangers and was shipwrecked with appalling frequency. This false modesty and prudery led to much suffering among innocent women and children, caused by sex diseases and many tragedies in later marriages.

We know today that sex functions are closely related to all life—physical, mental and moral. The spiritual development of the individual and the welfare of the entire race are affected. Consequently, sex may be discussed within the bounds of modesty and decency. When the occasion is proper, it should be done frankly. However, with the new awakening and discussion of sex matters, the pendulum has swung from silence to publicity that is almost nauseating. There has been an undue exploitation of this universal interest beyond sane bounds.

Question: Do you feel that Christians, both old and young, really have problems of sexual adjustment in their lives?

Answer: Christian men and women

Sex urges should be recognized, not as



have on their hands vast stores of sex energy which will n ver be needed for biological purposes. How to handle this surplus is one of their major problems.

Purity of thought, life and conduct is a prime objective in Christian living. Prudishness is the by-product of repression, an unconscious crushing of the sexual instinct. The cure is not found in indulgence or impure practices, but in recognizing the sex urges and impulses not as evil, but as parts of a Divine creation. These desires should be expressed through other channels. They should be redirected, not penned in and left unexpressed. There are creative outlets such as music, art, gardening, etc.

Question: Are there other difficulties in properly controlling sexual energy, Bishop Derstine?

Answer: For those in single life—self-control. To be pure, but not prudish. The roadway to the deepest satisfaction in life is the one of self-denial and self-control, which lead to self-realization. The roadway of so-called necessity is a bar to happiness. Improper sex expression is wrong. It cheapens the woman and degrades the man. It spreads vicious diseases and summons children into the world under a social stigma, endangering the health of all concerned.

Another problem which faces single people is to remain clean-minded in an atmosphere of low ideals. They may express sexual forces in professional skill, in teaching ability, in powers of profound research, in wide-awake salesmanship, in practical home-making, in patience under test, in endurance and otherwise.

Millions of young people face the problem of finding sane and sensible counselors. They lack the best books. Frequently, their parents are as silent as an Egyptian sphinx.

(Continued on page 96)



Parents should direct the next generation into channels of wholesome living.



Religion supplies the dynamic force that is needed for the mastery of sex.



Wisdom from God is the only sure way to clean up the foulest human cesspools.

Project Five

To foster Christian vigilance in social and political problems.

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SCHOOL OF MISSIONS — SEATTLE PACIFIC COLLEGE, SEATTLE, WASHINGTON

Have You Considered a Scholarship?

by Margaret Anderson

Perhaps you have overlooked the scores of scholarships offered by Christian schools to deserving young people.



The student contemplating higher education has a good chance of obtaining a grant.

ALL eight children not only went to college," a certain author wrote about the parental home of Judge Luther Youngdahl, "but they also went to the right college." In this instance, he said, the right college was a church school.

Like Youngdahl's parents, Christian mothers and fathers today are increasingly aware of the importance of a college education with a strong Christian emphasis. For they realize that, if their sons and daughters are Christians, only a Christ-centered curriculum will enable them to retain their faith. If they are not believers, though a Christian college does not guarantee their conversion, it certainly increases its possibilities.

Many parents sincerely desire this type of education for their children. Often, however, the lack of financial resources looms as an obstacle to the consummation of this desire.

This need not be so, for there is always the possibility of securing a scholarship or loan. It is true that few Christian scholarships cover the entire cost of an education—they are not like the Westinghouse or the Bausch and Lomb scholarships—but they do help. They may even make the difference between attendance or non-attendance.

Scholarship grants, however, do not just happen. A person may be ever so deserving, but unless he prepares and applies in his junior or early senior year he may miss this golden opportunity.

Someone may ask, "What is a scholarship?" A scholarship is not charity. It

is a definite recognition by school authorities of merit or need by offering financial aid in an outright gift.

The amount granted varies. Some scholarships are as low as \$50. Most include the total amount of the cost of tuition. Others specify sums up to \$300, \$500 and, in very rare instances, \$1,000.

Who is eligible? Although students whose grades are in the upper one-fifth of their class have a chance, students in the upper one-tenth are still more likely to win. A great many colleges require scholarship seekers to take college board entrance examinations, for results of these tests often determine the securing of a scholarship or loan. The College Entrance Examination Handbook, revised yearly, is a valuable aid in preparation for such tests. A copy can be secured from the College Entrance Examination Board, Box 592, Princeton, New Jersey, or from your local library. Free bulletins and sample tests are available at the same address.

Where should one apply? The student contemplating higher education has the best chance of obtaining a scholarship through the facilities of his own denominational college. He should make his application there first, unless for some reason he chooses to matriculate at another school. Most colleges offer scholarships without strings attached and gladly welcome applications of merit. A careful study of catalogs from various colleges will give explicit information, and one may write personally for special

information. All colleges are interested in the exceptional student, and sometimes 'hidden funds' are available that are not listed in the college catalog.

When should one apply? Many colleges expect applications to be filed by March 15; others, by June 1. Here, again, it is wise to write for definite information.

Though some colleges do not now offer scholarships, it is their plan to do so as soon as funds are available. The following information should prove helpful to those who desire to avail themselves of possible scholarship offers. Although this list is not complete, it does give a fair idea of possibilities and opportunities available.

A few colleges offer free tuition. In that sense, every student attending is given the equivalent of a scholarship. Among these are:

Dallas Theological Seminary—Dallas, Texas

Moody Bible Institute—Chicago, Illinois

Multnomah School of the Bible—Portland, Oregon

The following schools grant scholarships to members of their denomination:

Anderson College and Theological Seminary—Anderson, Indiana

Augsburg College—Minneapolis, Minnesota

Augustana College—Rock Island, Illinois

Bethel College and Seminary—St. Paul, Minnesota

Bethany College—Lindsborg, Kansas

Church Etiquette

by William Dinwoodie

COMING to the church early, I had taken a seat that would give me a clear view of the altar. It was my intention to enjoy a few minutes of quiet meditation before the formal opening of the service. Pews around me filled rapidly. Late comers were moving slowly through the center aisle. Presently, I became aware of whispering in the pew behind me.

"Notice that hat Margaret's wearing?" one woman asked.

"No, where is she?" her companion inquired.

"Over there near the center window—in front of that white haired man and the little boy."

"I see her now, and the hat—why it's a brown and red turban. Rather chic, isn't it?"

"I'll say it is, and you know what? I saw a hat just like it this week in May's basement marked down from \$10.95!"

"You don't say. Why . . ."

At this point, there came welcome relief in the opening notes of the organ and the voices of the choir singers as they marched in the processional. But some of the luster had gone from the service. I couldn't forget the gossiping women behind me. I had a feeling of being cheated, of losing something that was rightfully mine.

If this were an unusual incident, it wouldn't be worth recounting. It isn't. As the church editor of a metropolitan newspaper, I visit approximately 200 churches yearly. In less than thirty per cent of the churches is there a true spirit of reverence from the time the worshiper walks inside the entrance. Too often he is met by idle chatter in the outer hallway, and it follows him to his pew.

I could understand this thoughtlessness and, perhaps, condone it if the subjects discussed were pertinent to the work of the church. On the whole, they aren't. Recently, I made a record of the conversations I'd overheard in a single week while waiting for services to begin. Here are a few observations that went down in my notebook:

"Baby Charley's new tooth . . . the rise in utility stocks on the exchange . . . a new reducing diet . . . illness of a Mrs. Smith . . . business to come before the next lodge meeting."

Notice that only one, the last, has even a remote connection with the place of worship. Even that one might well have been discussed at another time.

Clergy of all faiths are not unaware of the problem. Several of them told me they feel they have to put up with it because some of their "best people" are the worst offenders. Others said they had made fair progress in curbing the evil by devoting two or three sermons a year to proper church etiquette. I was more impressed by the forthright tactics of a pastor friend of mine in a large downtown church. A sturdily built,

kindly old gentleman, he noticed a few young people and grownups in his congregation were lacking in what he was pleased to describe as "proper respect for the house of the Lord."

Before the opening of the service, there was a shuffling of feet and tittering among children in the rear pews. Men and women nearer the front were looking around and whispering among themselves. One Sunday morning, a few minutes before the opening of the service, the pastor slipped into a side door at the back of the auditorium. In his right hand he held a short stick that he used frequently in directing congregational singing.

Noticing several small boys scuffling over a cap nearby, he brought his stick down sharply across the back of their pew. He then whirled around and struck the back of a pew of giggling girls. The noise of scuffling and giggling

Project Two

To awaken Christians to the reality of a Spirit-filled life.

stopped. An air of unreal quiet settled over the crowd.

Tucking the stick under his arm, the venerable clergyman marched toward the front, every inch of his proud figure fairly bristling with righteous indignation. At the altar rail he turned to face the worshipers before him. What he said will never be forgotten by those present:

"May the good Lord forgive me for what I've had to do today," he began gruffly. "The fault lies with a few of you who come to church as if you were going to a picnic. Anyone would think you didn't have proper respect for the church and all it stands for."

News of the pastor's summary action spread quickly among all his parishoners, and he never found it necessary to lash out against the evil again.

In the absence of any definite rules covering the question of church behavior, you may wonder what can be done to improve it. Clergymen would, I'm sure, welcome an etiquette code that would apply to all churches. Such a code would insist that you, as the worshiper, should:

Leave everyday affairs outside the church door.

Walk quietly through the aisle and take a seat in your pew with a true spirit of reverence.

Curb the desire to whisper or look around.

Follow the service closely, joining in the responses, prayers and congregational singing.

Give your full attention to the sermon, certain that its message is tuned to your needs.

Leave the church quickly.

Wait outside if you plan to meet anyone.

Calvin College—Grand Rapids, Michigan

Gordon College—Boston, Massachusetts

Houghton College—Houghton, New York

Los Angeles Pacific College—Los Angeles, California

Olivet Nazarene College—Kankakee, Illinois

North Park College—Chicago, Illinois

St. Olaf College—Northfield, Minnesota

Seattle Pacific College—Seattle, Washington

Sterling College—Sterling, Kansas

Suomi College—Hancock, Michigan

Some schools give aid to one or more high-ranking students from the high schools of their state or area. In this group are:

Anderson College and Theological Seminary—Anderson, Indiana

Augsburg College—Minneapolis, Minnesota

Augustana College—Rock Island, Illinois

Bethany College—Lindsborg, Kansas

Bethel College and Seminary—St. Paul, Minnesota

Calvin College—Grand Rapids, Michigan

Gordon College—Boston, Massachusetts

John Brown University—Siloam Springs, Arkansas

King's College, The—King's College, Delaware

Los Angeles Pacific College—Los Angeles, California

McPherson College—McPherson, Kansas

Mercer University—Macon, Georgia

North Park College—Chicago, Illinois

Olivet Nazarene College—Kankakee, Illinois

Pasadena College—Pasadena, California

Rockmont College—Denver, Colorado

St. Olaf College—Northfield, Minnesota

Seattle Pacific College—Seattle, Washington

Sterling College—Sterling, Kansas

Suomi College—Hancock, Michigan

Schools offering assistance to ministerial and missionary candidates include:

Anderson College and Theological Seminary—Anderson, Indiana

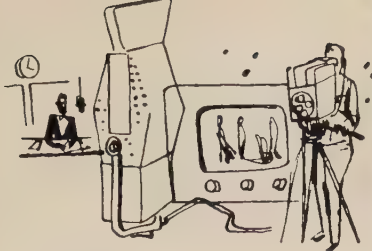
Augustana College—Rock Island, Illinois

Bethany Biblical Seminary—Chicago, Illinois

Bethany College—Lindsborg, Kansas

Columbia Theological Seminary—Decatur, Georgia

Houghton College—Houghton, New York (Continued on page 61)



THEODORE ELSNER
editor



TO AID IN YOUR SELECTION

Networks Split on Vital Issue

TWELVE thousand names on a petition protesting the removal of the Southwestern Baptist Laymen's broadcast over radio station KCBQ of San Diego, California, confirms once again that radio stations which have adopted the policy and practice of "no paid religion" are not operating in the public interest.

Multiply this number of protests, by comparison, to the whole nation. Without question, a sizable multitude of Americans are not in accord with the policy and practice of NBC and Columbia's religious restriction. Station KCBQ is a Columbia outlet. This radio corporation has operated for years, refusing to sell time to churches, religious bodies and broadcasters. NBC has also carried through with this basic regulation.

Fortunately, Mutual and ABC adopted the correct position—in the public interest, selling time to reputable religious broadcasters. Otherwise, it would have been impossible for the evangelical Gospel to be broadcast coast to coast. In my opinion, the time has arrived when NBC and Columbia should see the wisdom of operating their chains in the complete public interest.

■ Powerful European and Asiatic stations are broadcasting the Gospel. Radio Luxembourg is the strongest long-wave station in Europe. Power—200,000 watts. Geographical coverage, eighty-two per cent of the continent of Europe. A number of gospel broadcasters now on this station are receiving very encouraging response.

Radio Ceylon, India, with 100,000 watts, has accepted daily and nightly gospel broadcasts. A smaller station located in Portuguese, India, Radio GOA (7,500 watts), also is accepting gospel broadcasters. It has efficient coverage of India and Pakistan. Radio Internationale, located in Tangier, Northern Africa, now is carrying several broadcasts in French, Spanish and English. Recently they resumed gospel broadcasting in Spanish. Mail confirms that the Spirit of the Lord is moving right through the curtain of Spain. This station soon will be operating on 50,000 watts.

Radio Monte Carlo, broadcasting on 120,000 watts, has between three and five hours of gospel broadcasting every week. The mail response on this station has been very steady. Certain Latin American stations are becoming more friendly to gospel broadcasting, even though they face opposition. Radio Tokyo (50,000 watts), Japan's most powerful commercial station and the only one now broadcasting in English, has offered to broadcast the Gospel. This is the first opportunity over this station.

■ A chain of Pan-American evangelical radio and recording stations (as charter members) have been operating untidily for a number of months. They have adopted a code of regulations setting forth spiritual standards with technical and financial requirements for membership in the chain.

The founding stations include HCJB of Quito, Ecuador; TIFC—"Lighthouse of the Caribbean"—at San Jose, Costa Rica; HOXO of the Isthmus, Panama City, Panama; and Station XEAL, Mexico. This commercial station is owned by a group of Christian businessmen, which now present a quarter-hour of hymns daily without comment because of Mexican prohibition of "religious broadcasting." They expect to add Scripture passages and Bible dramas.

■ Two new religious programs have evoked enthusiastic response, proving to WKY-AM-TV, Oklahoma City broadcasting station, that Bible panel broadcasts are of real value and public interest.

These broadcasts are entitled *Pastor's Bible Quiz* and *Your Bible*. The panels are composed of lay-leaders and representative ministers. Queries are submitted by the audience. Every broadcast is planned with audience suggestions and questions as guideposts. Criticism is welcomed and for the most part has been gratifying. The general complaint has been that the half-hour presentations are too brief.

■ The objective of community TV experimental stations is to serve communities which are too small to support their own station. The purpose is to develop and demonstrate a means of providing TV service to towns out of range of TV stations. Technically, these experimental projects will consist of a highly directional receiving antenna with a chain of amplifiers which builds up signals to a power level of one watt. This new system is being operated by Community Television, Inc. Here is one illustration: Television viewers 100 miles away from Washington, D.C., have been able to watch programs from the capital through means of a community antenna and coaxial cable. This new method appears to be very practical and may be the mechanical means to provide television for all rural areas.

■ Four years ago, the Church of the Nazarene started sowing the seed of the Gospel by radio in the Union of South Africa. Dr. T. W. Willingham, executive director of *Showers of Blessings* broadcast, reports that after three years churches began to form, Sunday schools began operating and now this denomination has ten excellent churches in that territory. This all came to pass because of the bombardment of this area with three years of seed-sowing by radio. This same process is now being repeated in Australia and New Zealand.



Fred Seacrest, president of Journal-Star, is shown signing papers for sale of "Star" building to Good News Broadcasting Ass'n. Also pictured are Melvin Jones, Sec.-Treas.; Theodore Epp, President of Good News; and Walter White, Secretary of the Journal-Star.

P. O. BOX 233

Back to the Bible

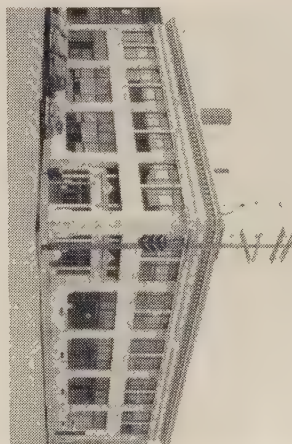
Pray for us and write to us!

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"Back To The Bible" Buys Star Building

The Lincoln Star Building has been sold to The Good News Broadcasting Association, Inc., by The Journal-Star Printing Company. Present plans call for construction of broadcasting studios and auditorium on the first floor. Printing and mailing departments will be located in the basement. The second floor of the annex will be used for offices. The association first began broadcasting 15 minutes daily in 1939. Today it releases 500 recorded broadcasts per week in U. S. and Canada, and 100 per week in foreign countries. Processing of two monthly periodicals and handling of mail from 210,000 subscribers occupy nearly 150 persons.

Located in downtown Lincoln, Nebraska, these two office buildings will provide 47,000 square feet for the Back to the Bible Broadcast studios, auditorium, offices, and printing plant. New home will be occupied before July 1.

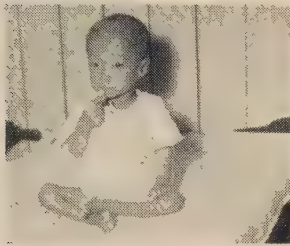




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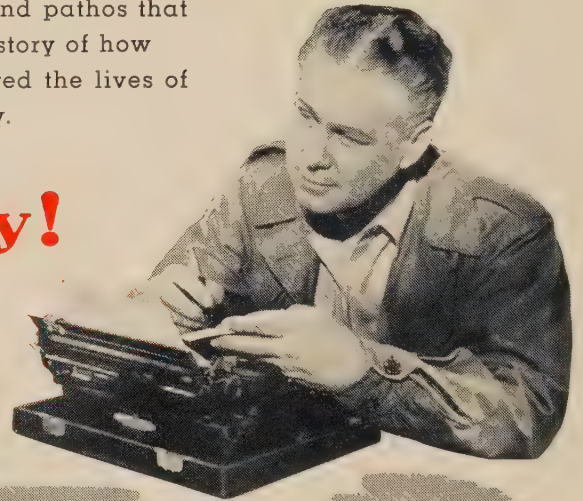
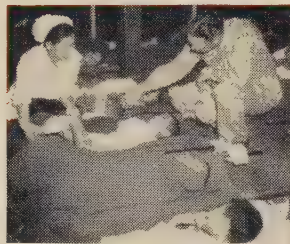
by Bob Pierce

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WORLD

Canadian Baptists Near Union

200 Meet for Prayer

WHAT MANY OBSERVERS BELIEVE was the most significant meeting in the history of the evangelical Baptist movement in Canada was held late in March in Toronto.

Canadian Baptists, as confused and bewildered as their American brethren by the pulling and hauling of their conservative leaders, saw a ray of hope for a unified testimony as a result of the "day of prayer and fellowship" at High Park Baptist Church.

Split over personality and doctrinal differences nearly a quarter of a century ago, conservative-believing Canadian Baptists in the high population centers of Ontario and Quebec found themselves in two camps: (1) Union of Regular Baptist Churches of Ontario and Saskatchewan (25 years old) and (2) Fellowship of Independent Baptist Churches of Canada (20 years old).

In recent years, however, the personalities originally involved have become less influential as Bible-believing Baptists recognized their need for greater strength to combat the anti-Christian and Roman Catholic forces. As a result, a year ago three-man committees from both groups met to discover what, if anything, they might have in common. Their effort produced the "day of prayer and fellowship."

Backed by the Rev. W. Hal MacBain, president of the Union of Regular Baptists, and the Rev. Norman Pite, moderator of the Fellowship of Independent Baptist Churches, the proposal became a reality—almost incredible in the eye of long-time Canadian Baptists.

The amazing things, as one competent observer points out, was that all the Baptist pastors of Eastern Canada who really counted were there—some 200 of them.

Speaker of the day was Dr. Howard F. Sugden, American-born, recently installed pastor of Central Baptist Church, London. Prediction of the dopesters is that after both the Union and Fellowship hold their individual conventions this fall, they will never meet separately again.

Happy solution to the Canadian Baptist problem of how to effect unity without seeming to favor one of the two groups involved, many feel, is the presence of Sugden. As a former Michigan pastor, Sugden was a frequent and non-partisan speaker for both groups on frequent trips to Canada. His presence now in Canada makes him a logical choice of both groups to lead the way to a unified evangelical Baptist testimony for Canada.

Robbers Slay Two Missionaries

TWO AMERICAN MISSIONARIES, parents of three small children, were shot and killed by a band of armed robbers who interrupted a prayer meeting in the city of Udorn in

the northeast part of Siam April 18.

Victims of the outrage were Paul and Priscilla Johnson, both about 31 years old, who were assigned to a mission station operated by the Christian and Missionary Alliance. Mrs. Johnson was buried at the Christian cemetery at Khonkaen, and her husband—not instantly killed—was flown to an American mission hospital at Bangkok. Physicians there found that bullets from the robbers' guns had blasted the upper part of one thigh bone and caused serious internal injuries, necessitating a grave abdominal operation. Mr. Johnson died on April 21. The three Johnson children—Bryan 7, Rebecca, 5 and William, 2—are being cared for by C. & M. A. missionaries at Korat, according to radiograms received at the New York headquarters of the society from the Rev. R. M. Christman, chairman of the Siamese field.

Ironically, the Johnsons had elected to remain on the mission field although they were entitled to their furlough after five years on the field. They had planned to return to the U.S. in June.

The Johnsons, graduates of the St. Paul Bible Institute, were engaged in radio work as well as in the field work in which they were engaged when they were attacked.

C. & M. A. officials indicated that the field in which the Johnsons have been operating has not been a dangerous one. Missionaries have had much freedom working among the

Siamese of the region, who have been friendly and not hostile to the gospel message.

Complete details were not included in the earlier radiograms but it appeared that the Johnsons were conducting what they called a "five-day follow-through" after a preaching mission in the area. They were engaged in a prayer meeting when the robbers entered their station and mowed them down, apparently without provocation.

Revival Still Glows in Formosa

THE FLAME OF REVIVAL that has burned brightly in Formosa for many months has not been dimmed, according to reports from a number of evangelical agencies.

The most influential chieftain of the Bunnan tribe of aborigines was converted recently, states a cable received from the Rev. Dick Hillis, Youth for Christ director on Formosa.

"It's the real thing," Hillis said. "He is going all over the island telling his tribe about the Savior. This may mean the entire Bunnan tribe will turn to Christ."

Youth for Christ International reports that 34,300 people have publicly accepted Christ in the last twelve months. This number includes Formosans, Nationalist Chinese soldiers and aborigines. At least 10,000 of these are enrolled in a detailed follow-up Bible study course. Generalissimo Chiang Kai Shek and his wife and Governor K.C.Wu, Formosa's governor, have actively supported the evangelistic campaigns conducted by various evangelical representatives.

"In just five weeks of preaching," Evangelist Jack Cochrane of Detroit reported to



When General Albert Orsborn, top officer of the world organization of the Salvation Army stopped off in Chicago on his way from the Army's international headquarters in London to inspect missionary stations in Japan, he was feted at a reception and mass meeting in Chicago's Civic Opera House. On hand to greet him were Governor Adlai E. Stevenson, Mayor Martin J. Kennelly and Commissioner Norman S. Marshall, territorial commander.



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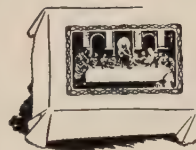
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Rev. Jacob Peltz

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For these needy Hebrew Christians in the Holy Land, and in Europe, as well as on behalf of orphan children and the aged, we implore Christians to help us. What a rich reward is in store for those who remember Christ's needy brethren (Matt. 25:40).

An up-to-date News Letter of our work in Europe and Israel will be gladly sent upon request. Please address communications to:

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91 Bellevue Ave.
Toronto, Ontario

Youth for Christ leaders meeting in Kansas City, "we were privileged to see 12,000 Nationalist army troops, native Formosans and tribesmen come to Christ. In one service alone, more than 1,000 troops made decisions."

Among Cochrane's converts was a twenty-six-year-old army general, youngest in the Nationalist army. When he told the troops of his decision to follow Christ, hundreds of them made the same decision, Cochrane said.

Similar results have been reported by teams of the Every Creature Crusade, sponsored by the Oriental Missionary Society. Rev. and Mrs. E. L. Kilbourne, OMS workers, have established a Bible institute at Taichung in which 42 are now enrolled.

Recently it was reported that five branches of the Lutheran Church in America have started missionary activity in Formosa. They include the Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Free Church, Lutheran Brethren and Lutheran Church-Missouri Synod.

Mob of Children Stones Church

A CROWD OF PAROCHIAL SCHOOL CHILDREN, led by three priests, stoned the Presbyterian Church at Ibagué, Colombia, for a half hour in a fanatical attack March 20. This statement was issued by Dr. Luis A. Quiroga, executive secretary of the Evangelical Confederation of Colombia.

Some 60 window panes, all of the unprotected windows, were smashed by several hundred stones, some weighing two pounds, thrown by the mob of children. Total property damage was estimated at \$1,500.

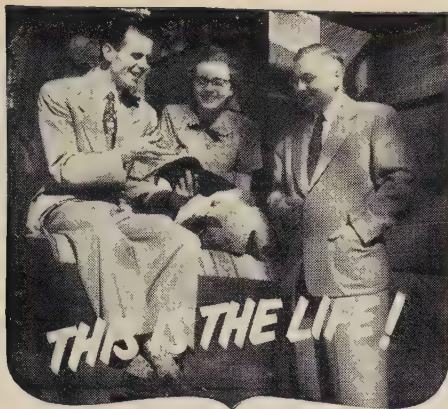
Although the heavy street door of the manse behind the church was split by the stoning, the Rev. Fortunato Castillo, pastor of the church, and his family were unhurt.

The children were marched to the church after the priest of the local parish had summoned his people, including children of the parochial school, to gather at Plaza Bolívar, central square of the city. They were to form a procession of protest against evangelicals of the city, "who do not believe in the Mother of God."

After haranguing the crowd on the evils of Protestantism and working the children into a frenzy of excitement, priests led the



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procession through the streets to the Presbyterian Church. They led the children in singing an anti-Protestant taunt-song: "We don't want the Protestants. They have come to Colombia to corrupt us."

When a Colombia medical doctor attempted to stop the stoning, the three priests urged them on, saying, "You must smash this serpent in the head."

Ibague' is the seat of the Roman Catholic Bishop Pedro Maria Rodriguez Andrade, whose clergy is noted for its bitter anti-Protestant attitude. The Romanists have been publishing a series of tracts for more than a year under the title "The Protestant Religion, a Moral Danger."

A recent tract declares: "The evangelicals complain because the Catholic Church burns Protestant Bibles. And she will continue to burn them while they are plagued with errors as they are at present. . . . Therefore, the Catholic Church also burns them because they are erroneous."

Since the attack, the Colombian government has taken an antagonistic, rather than conciliatory, attitude toward American Protestant missionary activity in Colombia.

The Chief of Censorship of the National Government has issued an order prohibiting any further radio programs by Protestant groups.

A letter, purportedly signed by a number of business and professional men, demands that the Colombian government prohibit propaganda of any sort. This means that should the government so decree, liberty will be denied Protestants to conduct radio programs, distribute literature, sell Bibles and evangelical books. Thus, Protestants would be unable to conduct any activity outside of worship services in church buildings.

Recently an open letter was addressed to the U.S. Ambassador in Colombia, urging him to use his influence to prevent the entrance into Colombia of any more Protestant missionaries.

German Workers in Reunion

MISSIONARIES FROM ALL PARTS of Germany gathered recently for five days of fellowship at Walhaus Bergblick, noted Christian resort in Solingen. Spearheaded by Reinhold Barth of Youth for Christ International, the group included representatives of Mid-Missions, Child Evangelism Fellowship, Bible Meditation League, European Evangelistic Crusade, the Mennonites, the Navigators, Christian Literature Crusade and others. Christians from the armed forces also attended the gathering.

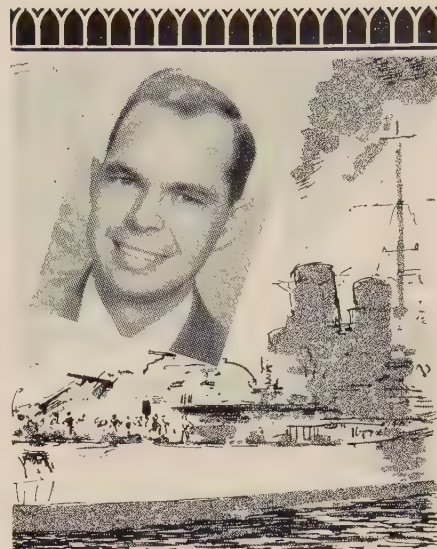
Main messages of the conference were given by Cornelius Vanderbreggen, former Marine and author of *A Leatherneck Looks at Life*.

Peep Behind Iron Curtain

THE UNSMILING FACES of people behind the Iron Curtain impressed the Rev. James E. Hamill of the First Assembly of God Church in Memphis when he slipped into the Russian zone on a recent visit to Europe.

With the help of a Berlin cab driver, Mr. Hamill succeeded in getting past a Russian sentry and driving some 10 miles into East Germany.

"There has been no rebuilding in the Russian area I visited," he told his people. "Everything is still in ruins. The only buildings reconstructed were those being



Mark Levensgood of the Battling Boyd

ZIGZAGGING at top speed through a hail of shells to escape unscathed, the Battling Boyd often led the attack at Iwo Jima. Later, at Radar Picket 15 off Okinawa, "hottest spot on the line," 33 ships were sunk and more than 50 damaged, the Boyd alone surviving the deadly Kamikaze suicide planes.

Meanwhile, one of her crew, a mild-mannered, soft-spoken BRYAN graduate, announced a Bible-class. In spite of the contempt of his shipmates, the class met daily to pray for the safety of the Boyd and the salvation of its crew. "I knew God was answering prayer," wrote Mark. So at war's end, all 16 class members were born-again Christians; and from the moment Mark boarded the Boyd at Ulithi till she steamed safely into Mare Island, she was unscratched by enemy action—not a single casualty aboard!

How splendidly Mark epitomizes the sturdy ruggedness of BRYAN training! Bearing witness to their Christ in churches, chapels, Sunday- and day-schools, and engaging both in private devotions and personal work, the BRYAN student develops into balanced physical, mental and spiritual manhood—a character alert and "strong in the grace that is in Christ Jesus."

Further or more complete details are featured in the March, 1952, *Christian Life*. You should have BRYAN'S catalog—clip the coupon.

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But HOUGHTON remembers always that to think God's thoughts successfully after Him, we must first personally know Him — "the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

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EVANGELIST REESE
Soldiers heard him gladly

used by the Russians. They were modern and in excellent condition."

When Pastor Hamill returned to Memphis, a record crowd of 1,450 turned out for Sunday school. When he took over the Memphis pastorate seven years ago, the Sunday school attendance was averaging 121 a Sunday.

Near Red Dragon's Mouth

WITHIN SIGHT OF COMMUNIST-HELD CHINA, Eddie Reese, Youth for Christ evangelist, recently ministered to some of the 60,000 Nationalist soldiers stationed on the tiny island of Chinmen, one mile and a half off the mainland. The island, which is 13 miles long, faces the red-dominated port of Amoy.

Accompanied by Russ Killman, Dave Schmidt and James Chen, Reese has been preaching three times a day. Hundreds have professed faith in Christ and are to be followed up by correspondence courses.

Reese reported that only a miracle saved

the team when their plane landed at Chinmen and the right landing wheel failed to release. Reese recently completed nine months of service in Japan.

► NATIONAL

Swedish Baptist Centennial

THE BAPTIST GENERAL CONFERENCE of America will observe its centenary June 26-29 at the Minnesota State Fairgrounds at St. Paul.

Up to 10,000 persons, including a possible 5,000 from outside the Twin Cities, will attend the festivities.

The centennial will commemorate the organization of the first Swedish Baptist Church in this country at Rock Island, Illinois, on August 13, 1852.

Until about five years ago, the denomination was known as the Swedish Baptist General Conference of America. It now has some 47,000 members in 360 churches.

NAE Convention Draws Leaders

JUST ABOUT EVERY EVANGELICAL LEADER of any consequence in the NAE was among those present at the tenth annual convention of the National Association of Evangelicals April 15 to 18 in Chicago's Congress Hotel.

While registration of visitors was lower than usual, there actually was a larger crowd present than in previous gatherings.

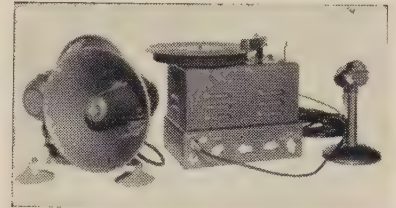
Largest crowd attended the Friday afternoon session when Evangelist Billy Graham pleaded that evangelicals seek the filling of the Holy Spirit. The meeting ended with the entire gathering kneeling in a season of prayer.

Sparks flew when Dr. James DeForest Murch, editor of NAE's organ, United Evangelical Action, accused the State Department's Voice of America overseas broadcast of discriminatory programing by denying evangelicals a voice. His verbal comment that Bishop Fulton J. Sheen and Billy Graham were not being heard on the "Voice"



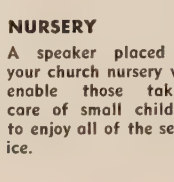
Three Youth for Christ leaders active in high school evangelism check a graphic report on the tremendous boom which has developed in the Bible club phase of Youth for Christ work. Left to right are Jack Hamilton, national Bible club director; Don Lonie, high school assembly specialist; and President Robert A. Cook. Twelve hundred clubs now exist in 33 states and four Canadian provinces.

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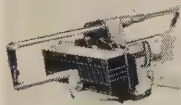
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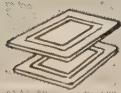
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broadcasts brought a quick denial from Washington. The State Department reply did not refute his basic charge, however, that evangelicals were not being heard.

New officers of the NAE are Dr. Paul S. Rees of Minneapolis, president; the Rev. I. Cedric Peterson of Chicago, first vice president; the Rev. Paul P. Petticord of Portland, Oregon, second vice president; Seth A. Rohrer of Elkhart, Indiana, secretary; and the Rev. Rufus Jones of Chicago, treasurer.

In his closing presidential address, Dr. Frederick C. Fowler of Pittsburgh criticized "so-called brilliant educators," including philosopher John Dewey, for the nation's "lowest moral level of its history."

Two new denominations were accepted into the membership of the Association: the International Church of the Foursquare Gospel and the United Holy Church, a Negro group.

Dr. Theodore Elsner of Philadelphia, chairman of the NAE radio commission, urged evangelicals to employ television as an important medium for heralding the Gospel. He urged them to "buy TV time like anyone else."

Youth for Christ Convention

AN ARRAY OF SPEAKERS almost unparalleled by any Christian gathering will be offered this summer at the Youth for Christ convention June 29 to July 13 at Winona Lake, Indiana.

Included among the speakers will be Evangelist Billy Graham, Merv Rosell, T. W. Wilson, Bob Pierce, Torrey Johnson, Jack Shuler, Stuart Hamblen, Jim Vaus and Pete Riggs; TV and radio personalities Jack Wyrzten and Percy Crawford; Bible teachers Dr. William Culbertson and Dr. L. E. Maxwell; and many others.

Don DeVos of Grand Rapids will be in charge of the musical program for the conference.

N.J. Bible Reading Upheld

AN ATTACK BY TWO TAXPAYERS on New Jersey laws requiring the daily reading of the Bible and permitting the recitation of the Lord's Prayer in public schools was dismissed by the United States Supreme Court early in March.

A six-to-three ruling held, in effect, that the appellants had failed to raise a substantial federal issue and thus had not brought the case within the jurisdiction of the Supreme Court. The tribunal did not pass on the constitutionality of the law.

The New Jersey statute requiring reading of at least five verses from the Old Testament in each classroom, without comment, has been on the books for 48 years. The law permitting recital of the Lord's Prayer has been in existence for more than 81 years.

During arguments for the case, it was brought out that Bible reading in the schools was a practice in 34 other states either by option or by law.

Samuel Zwemer Dies

DR. SAMUEL ZWEMER, prince of missionaries to the Moslems, died April 2 in Port Chester, New York. Nearly 40 years spent in Mohammedan countries and a deep understanding of the Moslem situation made him a world authority on the subject. He was the author of more than 50 books



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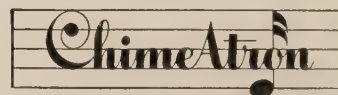
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The \$120,000 school building, which was completed in time for the 1951-52 school year, now has an enrollment of 137 students.

Several years ago Ora R. Weed conducted a Bible school in suburban Glendale. At his death, his wife and children, eager to perpetuate his dreams for the furtherance of Christian education, donated the Glendale property to be used for a proposed Christian day school. Ezra Weed, Christian real estate broker, was elected chairman of a board of representatives of eight denominations who operate the school.

After a time, the Glendale property was sold and the present site purchased. Step by step the project went forward, and the beautiful new plant was completed. The structure is a low, sprawling building, beautifully designed in contemporary style. The building houses administrative offices, classrooms, library, chapel and cafeteria. Wayne Sanford is principal.

New Linguistics Institute

A SECOND BRANCH of the Summer Institute of Linguistics will be held this summer on the campus of the University of North Dakota at Grand Forks according to officials of the effort, which has been conducted for several seasons at the University of Oklahoma.

Missionaries and Bible translators desiring to avail themselves of the Wycliffe language study courses will have choice of three locations this summer: University of Oklahoma, June 8 to August 22; University of North Dakota, June 23 to September 5; and Briercrest Bible Institute, Caronport, Saskatchewan, June 16 to August 29.



Dr. Harry Rimmer, noted Christian apologist and evangelist, died in March in a Los Angeles hospital after a lingering illness. Dr. Rimmer, a Presbyterian, was engaged in an interdenominational ministry for a score of years that made him a household name in many Christian homes. He was the author of a number of books, chiefly in the realm of biblical apologetics.



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CHRISTIANITY Sunday School Creates Buildings

BUILDING COMMITTEE APPOINTED AFTER CONTEST

"Now as we look to the future we face a building program. Ten days after the close of the Contest the congregation elected a Building Committee with a plan to add an addition to the west of our present building."—Calvary Baptist Church, St. Cloud, Minn.

NEW CLASSROOM BUILDING RESULTS FROM HUGE CONTEST

"As a direct result of the contest we are now engaged in the construction of a new addition to our church which will be given entirely to classroom space. We will then have room for about 150 additional pupils."—Assembly of God, Beardstown, Ill.

ADD 12 NEW ROOMS

"Within a year we will have twelve separate rooms for classes, and better equipment with which to teach the many added pupils committed to our trust. Thank you for what your contest did to our staff and Sunday School."—Faith Lutheran Church, Albany, Ore.

IN NEW CHURCH 9 MONTHS— Ready for Bigger One After Contest

"Although we have been in our new church building only nine months, the gains of the contest have us operating at the very maximum we are able to hold. So the next Wednesday after the contest closed the church voted to purchase the property next-door in order to provide more room for the fastest growing Sunday School in Kalamazoo!"—Bethel Baptist Church, Kalamazoo, Mich.

Contest Cost Church \$15,000 Building Program

"... contest showed an average increase of 70 1/4% over 1950. Our next and most important result has been that the church is even now undergoing very extensive alteration. The church cabinet recommended that \$15,000 be spent for improvements and alterations, mostly for new Sunday School rooms. At the annual business meeting of the church, December 2nd, the church voted, as of one mind, to appropriate the money."—Main Street Baptist Church, Oneonta, N.Y.

BUILD 3 T

"Encouraged
entered
these two
entire church
outgrowth
auditorium
present
mead."

AN LIFE ool Contest ing Problems

Baptists Need More Room

Plans are now being made for the building the basement under the church."—
wickley Baptist Sunday School, Se-
kley, Pa.

DITORIUM BIGGER

our success of last year we
his year and it has been
sts that have changed the
of our church life. We have
facilities necessitating an
ree times the size of our
-Hope Union Church, Rose-

CONTEST CREATES SERIOUS BUILDING NEED

You have created a problem for us in our
urch. We have more than doubled our
tendance, due to the enthusiasm that
ur contest created in our Sunday School,
that we have had to appoint a building
nmittee to make room for the new stu-
ts. Our church is grateful to you."—
th Baptist Church, Bay City, Mich

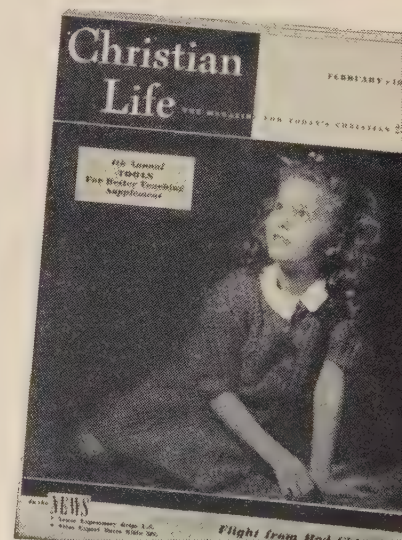
One of the most dramatic results of the big 1951 SUNDAY SCHOOL INCREASE contest sponsored by CHRISTIAN LIFE was this: Out of the 640 churches participating, 50 were forced to launch immediate building programs in order to accommodate the tremendous influx of new pupils.

The total picture is equally impressive. Aggregate increase in attendance recorded during the six weeks of the contest was more than 110,000. And church after church has written to tell of spiritual blessing in the wake of renewed activity for Christ during the Sunday School contest.

This annual SUNDAY SCHOOL INCREASE contest is only one of the vital services of CHRISTIAN LIFE—the magazine for *today's* Christian. Be sure that your Sunday School gets in on the big contest planned for next fall. Watch the pages of CHRISTIAN LIFE for the announcement of this mountain-top event of the Sunday School year.

CHRISTIAN LIFE
FIFTH ANNUAL
SUNDAY SCHOOL CONTEST
October 5 - November 9, 1952

Christian Life Magazine
434 South Wabash Avenue
Chicago 5, Illinois





Jerry Beavan reporting on
America's



HOUR OF DECISION

No. 12 of a series

Summer, 1952 . . . No one has ever been able to set a time limit on God's hand of blessing in Revival. There are those opinions which point to the Spring as the season of greatest blessing; again, others would designate the Fall as the most opportune time for united evangelistic endeavors; some hardy souls would clearly specify the winter months. But God's people are coming to the realization that in this hour of America's greatest all-out effort in the ministry of evangelism, the old boundaries of time . . . and place . . . have been torn down.

There are reasons, humanly speaking, why the Summer months might not be months in which great evangelistic crusades would develop. There are the time worn excuses of heat . . . vacations . . . and the rest. But in this second phase of America's mid-century time of revival, those excuses are strangely inappropriate . . . for from coast to coast God is at work, and has been, in a wonderful way.

Currently in Houston, Texas, Evangelist Billy Graham and his associates are teamed with pastors and church leaders representing nearly three hundred churches of the Greater Houston area. The vast Sam Houston Coliseum, from season to season the site of conventions, ice shows basketball games, rodeos and the rest, has been turned into a great church, its 15,000 seats facing the platform and choir loft. Over the platform is the verse, now familiar to Graham meetings from coast-to-coast, "Jesus saith . . . I am the way, the truth and the life." The letters are huge . . . they remain a permanent testimony throughout the meeting. From night to night hundreds have come to know the truth of the verse, as literally thousands have thronged the long aisles to meet with trained counselors and record their decision for Christ.

The story today in Texas is one repeated from the month-long crusade in Fort Worth just one year ago. A spirit of revival is sweeping the Lone Star State . . . touching individuals and churches alike . . . in cities, villages and farm homes. Not in a generation has there been such a united response to an evangelistic effort in the deep Southwest.

The Texas story is not a different one . . . it is being repeated across America, as scores of evangelists from platforms in tents, churches and auditoriums do their part in calling America back to God.

The response of the Congress, and the President to Billy Graham's request from the nation's Capitol for a day of prayer has been most significant. The speed with which the legislation was enacted is indicative of the renewed interest in spiritual matters across America.

And American Christians can take heart that across the waters a similar stirring of interest is evident. In recent tours in

Great Britain and the Continent, Christians there were seen to manifest the same united desire for the sweep of revival to combat the increasing menace of Communism and moral and spiritual decay.

Here at home, the advantages of radio and television as media for bringing the Gospel to millions continues. The "Hour of Decision" coast-to-coast radio ministry, now completing the eighteenth month of broadcasting, is continuing to reach even larger audiences each week through the addition of many new stations. The increased listening audience . . . the many decisions for Christ reported through the mails . . . the very fact of the program's continued ministry has behind it only one explanation: the faithfulness of God's people. During the months when men are given to excuses for slighting God's work . . . American Christians can match their faithfulness to that of the Lord's, and through gifts and prayer make the broadcast possible through the admittedly difficult Summer months. There is no let-up in God's blessing; there can be no let-up in our support of His work.

For television viewers, there is a special word of announcement: next month the "Hour of Decision" returns to the TV network of the American Broadcasting Company and affiliated stations. Watch for the announcement in your local newspaper; it will be on a new day and at a new time.

This week, before the usual run of excuses takes your time and attention . . . write to Billy Graham, Minneapolis, Minnesota, and tell him that you are standing with him in this work toward the goal of seeing . . . "Revival in Our Time."

THE HOUR OF DECISION TELECAST IS NOW ON THE FOLLOWING STATIONS

WJZ-TV	New York, N. Y.	10 P.M.	Chan. 7
WXYZ-TV	Detroit, Mich.	10 P.M.	Chan. 7
WMAL-TV	Washington, D.C.	10 P.M.	Chan. 7
WLTW	Atlanta, Ga.	10 P.M.	Chan. 6
WENR-TV	Chicago, Ill.	9 P.M.	Chan. 7
KECA-TV	Los Angeles, Cal.	10 P.M.	Chan. 7
KGO-TV	San Francisco, Cal.	10 P.M.	Chan. 7
WBAP-TV	Ft. Worth, Tex.	1 P.M.	Chan. 5
WFAA-TV	Dallas, Tex.	10:30 P.M.	Chan. 8

Consult the Television Page of Your Local Newspaper for Stations in Other Cities.

THE "Hour of Decision" is heard in the Eastern Time Zone at 3:30; in the Central Time Zone at 2:30; in the Mountain Time Zone at 1:30 and on the Pacific Coast at 3:00 every Sunday afternoon. The midnight re-broadcast originates in strategic centers across America including New York, Chicago, Detroit, Los Angeles, Washington, D. C., and other cities.

Lutherans to Start College

THE CHICAGO or Milwaukee suburban areas have been chosen as the location for a new \$4,500,000 senior college of The Lutheran Church-Missouri Synod, according to Dr. John W. Behnken, president of the church body.

Funds for the new college will be provided from a proposed ten million dollar "Conquest for Christ" offering now being planned by Missouri Synod churches throughout the country.

RADIO & TV

Radio Mission to the Hills

CHRISTIAN OWNED and managed radio station WHJC is now "Heralding Christ Jesus in the Heart of the Hills." Located on the southern West Virginia-eastern Kentucky border, the 1,000-watt station aims to bombard the Southern Appalachian Mountain region with the Gospel.

WHJC is pioneering in a new field of Christian broadcasting in that it aims to snare the listeners with a varied and attractive program. Then at peak listening points, it pierces the airways with a terse gospel message.

WHJC has a potential listening audience which is crowded into a sixty square mile radius, according to a survey based on the 1950 census. Sections of Virginia, Kentucky and West Virginia are reached. Licensed as the Three States Broadcasting Company, WHJC operates on a non-profit basis although time is sold to carefully screened advertisers. Sunday is given over entirely to religious programs and no time is sold.

The project is the brainchild of the Rev. Fred Morningstar, Moody Bible Institute



The Taylor University basketball team will combine basketball and Bible when it goes to Formosa in June as a Youth for Christ team. Cage exhibitions in Formosa's No. 1 sport and evangelistic services are planned. The team has a personal invitation from Governor W. C. Wu and Madame Chiang Kai-Shek. Left to right are John Nelson, Norm Holmskog, Howie Habegger, Larry Liechty, Coach Odle and Jack Johnson. Bud Schaefer, former Wheaton College star and now a student at Fuller Theological Seminary, will round out the squad.

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graduate and president of Three States. Associated with Morningstar is the Rev. Fred Staples, another Moody grad.

Epp Buys Building

THE GOOD NEWS Broadcasting Association, Inc., producers of the "Back to the Bible" radio program, has purchased the Lincoln Star Building in downtown Lincoln, Nebraska, for a price of \$205,000. The Star moved into a new building last year.

The Rev. Theodore Epp is director of the popular Christian broadcast, which first went on the air in 1939 and is now heard in all parts of the country, particularly in the Middle West.

Radio studios and an auditorium will be located on the first floor of the building and business offices on the second floor. Printing and mailing departments will be in the basement.

Lutherans OK TV Program

A \$750,000 TELEVISION project of The Lutheran Church-Missouri Synod received the green light recently when the board of directors of the church body approved plans for the program after viewing two pilot films produced by Lutheran Television Productions, agency set up by the church body to produce and distribute the program.

Immediate plans for the new television program call for the filming of 26 programs of 30-minute length. The new TV program uses a family setting in an attempt to portray typical Christianity in an average American home.

The proposed program will deal "not merely with morality and ethics, but with the Gospel of personal redemption through Jesus Christ," according to the Rev. Herman W. Gockel of St. Louis, religious director of the project.

Hymn Favorites

A RECENT HYMN POLL conducted by Jack Wyrzten's Word of Life Hour radio and Song Time television programs revealed the following were the favorites of the listeners: "Old Rugged Cross," "What a Friend We Have in Jesus," "In the Garden," "It Is No Secret," and "The Love of God."

R.C. Station for Costa Rica

A NEW ROMAN CATHOLIC radio station is being built in Costa Rica and will begin to operate soon, a recent Vatican broadcast declared. The station will be known as "Radio Fides" and will aim at the propaganda spread by Protestant radios.

This counter move of the Roman church gives some evidence that the radio and evangelistic activity of the Latin America Mission and other evangelical endeavors in Central America is being felt.

Gospel for Spain, Russia

FROM STRATEGICALLY LOCATED transmitters, the gospel message soon will be beamed more intensely upon Roman Catholic Spain and Communist-ridden Russia.

Granting of a radio franchise by the Greek government to the Far East Broadcasting Company will make it possible for that organization to reach Iron Curtain countries with the Christian message from two directions.

The decision by the Greek government gives the non-profit enterprise the opportunity to set up a transmitter somewhere in Greece. At present, the Far East Broad-

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casting Company, which has its headquarters in Whittier, California, is broadcasting programs in 32 languages or dialects from Manila. There, transmitters located at Christian Radio City, beam programs throughout the Far East. Russian language programs are already directed to the Soviet Union. Good evidence that they are being received is that Communists make every effort to jam the broadcasts.

Robert and Eileen Remington, working out of the Pan-American Christian network headquarters in San Jose, Costa Rica, soon expect to beam "Lumbres de Vida" (Lights of Life) into Spain from the International Radio Station of Tangier, North Africa.

► PEOPLE

Rees: 'U.S. Stemming Red Tide'

A 34,000-MILE MISSIONARY TOUR around the world with stops in 24 countries has convinced Dr. Paul S. Rees that the United States is at least stemming the tide of Communism, although it has "no real assurance that the battle is won."



REES

Dr. Rees, pastor of Minneapolis' First Covenant Church and newly elected president of the National Association of Evangelicals, has made several proposals for

advancing the democratic cause, particularly in the Far East.

"There is need for our following a course of patient friendliness with other countries and being slower to write them off because they don't fall immediately into the western pattern of democracy," he said.

"The United States must do more to correct the feeling of the people of Asia that we are still committed to the support of governments that tolerate feudalism and other forms of economic exploitation."

Dr. Rees saw an urgent need for well-trained nationals who can take over leadership when foreign missionaries will be obliged to withdraw. "There is still a real threat that all continental Asia will be lost to the Communists," he said.

Dr. Rees and his traveling companion, Dr. J. Elwin Wright, executive secretary of the NAE commission on international relations, met with a surprisingly meager amount of criticism for the U.S. but rather a widespread feeling of fear and perplexity.

"Without a doubt," Dr. Rees said, "there is a deep-seated suspicion that underneath all we are doing for the world there is an ulterior materialistic motive."

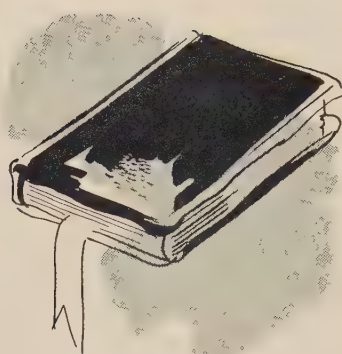
On Formosa the travelers interviewed Madame Chiang Kai Shek, who expressed disappointment that some Protestant groups had failed to speak out against Communism.

"She seemed entirely convinced, however," said Rees, "that the cause of free China is so intrinsically right that even though God would permit suffering for a time, free China ultimately will triumph."

Canaries Aid in Revival

WHEN EVANGELIST Albert Peterson, for 12 years associated with the Evangelical Free

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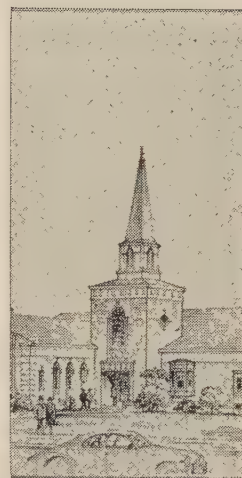
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Church of America, conducted eight days of meetings recently at the Evangelical United Brethren Church in Saybrook, Illinois, real canaries sang along with the choir as a unique feature of the musical service. Sixteen first-time decisions and eight rededications resulted from the effort at the church pastored by the Rev. Joseph White.

New Bible Conferences Set

ESTABLISHMENT of a summer Bible conference at Daytona Beach, Florida, has been announced by the Rev. William Young, director of Chapel in the Pines, Orlando, Florida, to begin June 15 and continue through August 3. Meetings will be held in the Peninsula Club, 415 S. Peninsula Drive, with such speakers as Dr. Henry Grube, Mobile, Alabama; Joseph Carroll, field representative of Australia Institute of Evangelism; Dr. Charles Mashburn and girls trio, Tennessee Temple College; Dr. Larry Love, Fort Lauderdale, Florida; F. Georgia and Dr. Charles Seidenspinner, Southeastern Bible Institute, Birmingham, Alabama; and Tommy Steele, Raleigh, North Carolina.

New Chief of Chaplains

COL. IVAN L. BENNETT has been named Army Chief of Chaplains to succeed Major General Roy H. Parker, who was scheduled to retire May 31.

Chaplain Bennett, a Southern Baptist, has been serving as chief chaplain of the Far East Command and chaplain of the United Nations army in Korea.

The new Chief of Chaplains, who is 60, is a native of North Carolina and a graduate of Wake Forest College and Southern Baptist Theological Seminary.



BENNETT

Chaplain Bennett was sent to Tokyo as senior chaplain for the Far Eastern Command in 1949. When UN forces began resisting aggression in Korea, he was made chaplain of the United Nations army.

Under his direction, a chaplaincy corps was set up in the South Korean Army, and a chaplaincy program ministering to Communist prisoners of war was established, resulting in many conversions among former enemy troops.

Chaplain Parker announced that he will join the faculty of his alma mater, William Jewell College, in Liberty, Missouri, as professor of American history.

Walking Hymn Book

IF YOU CALL OUT YOUR FAVORITE HYMN, the Rev. Wilbur E. Nelson will sing it from memory.

The pastor of the Evangelical Free Church in Huntington Park, California, did that for a week for near-capacity crowds at evangelistic services held recently in Central Free Church, Minneapolis.

Mr. Nelson says he knows by heart all of the 1,700 songs and hymns he has used on his Morning Chapel radio program and at least 1,800 more which he has not used.

Part of each evening's service in the Minneapolis church found him asking the

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audience for favorite hymns. Then he sang as many songs as there was time for.

"I have been limited in many places by the inability of the accompanists to handle the piano or organ, but that has not been true in Minneapolis," Mr. Nelson said.

"The only thing that stops me once in a while is when someone asks for a hymn which is not familiar and which may have been well known years and years ago."

Mr. and Mrs. Nelson and another couple started the Huntington Park church in 1944 with \$5 between them. Now it has 600 members, an annual budget of \$125,000 and gives full support to 12 missionaries and partial support to 25 more.

Cager to Enter Seminary

BONES MCKINNEY, professional basketball player with the Boston Celtics of the National Basketball Association, announced recently in Raleigh, North Carolina, that he is through with the game and will study for the ministry.

He told Ben Templeton, sports editor of the *Raleigh Times*, that he has made application for admittance to the Southern Theological Seminary at Wake Forest College.

McKinney played at both North Carolina State and the University of North Carolina.

Miscellany

DR. HAROLD C. MASON, head of the religious education department, John Wesley Foundation at Asbury Theological Seminary, Wilmore, Kentucky, has been named editor of the new graded Sunday school lesson curriculum of the Light and Life Press at Winona Lake, Indiana. . . . Some parts of the Bible have been published in 1,049 languages as of the end of 1951, the American Bible Society reports. . . . Outstanding athlete among the 20,000 men and women students of Temple University, Philadelphia, is Marie Kerstetter of Sunbury, Pennsylvania. A foreign missionary candidate, she will enter Eastern Baptist Seminary in the fall. Named on the All-American field hockey team, Temple students voted her present honor. . . . Richard W. White has resigned as managing editor of the *Pilot* magazine, house organ of Northwestern Schools. He will serve as assistant public relations director of the Billy Graham Evangelistic team. . . . Enthusiasm for the Sunday school as the main evangelistic arm of the local church was rekindled in the first Sunday School Worker's Institute held in Calvary Baptist Church Grand Rapids.

. . . Evangelist Floyd Ankerberg, Youth for Christ evangelist, recently concluded a successful campaign in Calvary Baptist Church, Escanaba, Michigan. 66 decisions for Christ were recorded. . . . Conscience-stricken folk are sending considerable sums of money to the Billy Graham Evangelistic Association as restitution for shortages in previous income tax payments. This money is forwarded by George Wilson, Graham's business manager, to the U.S. Collector of Internal Revenue at St. Paul, Minnesota. . . . The Christian Nurses Fellowship National will sponsor a booth as well as a dinner meeting at the Biennial Nursing Convention at Atlantic City June 16 to 20.

END

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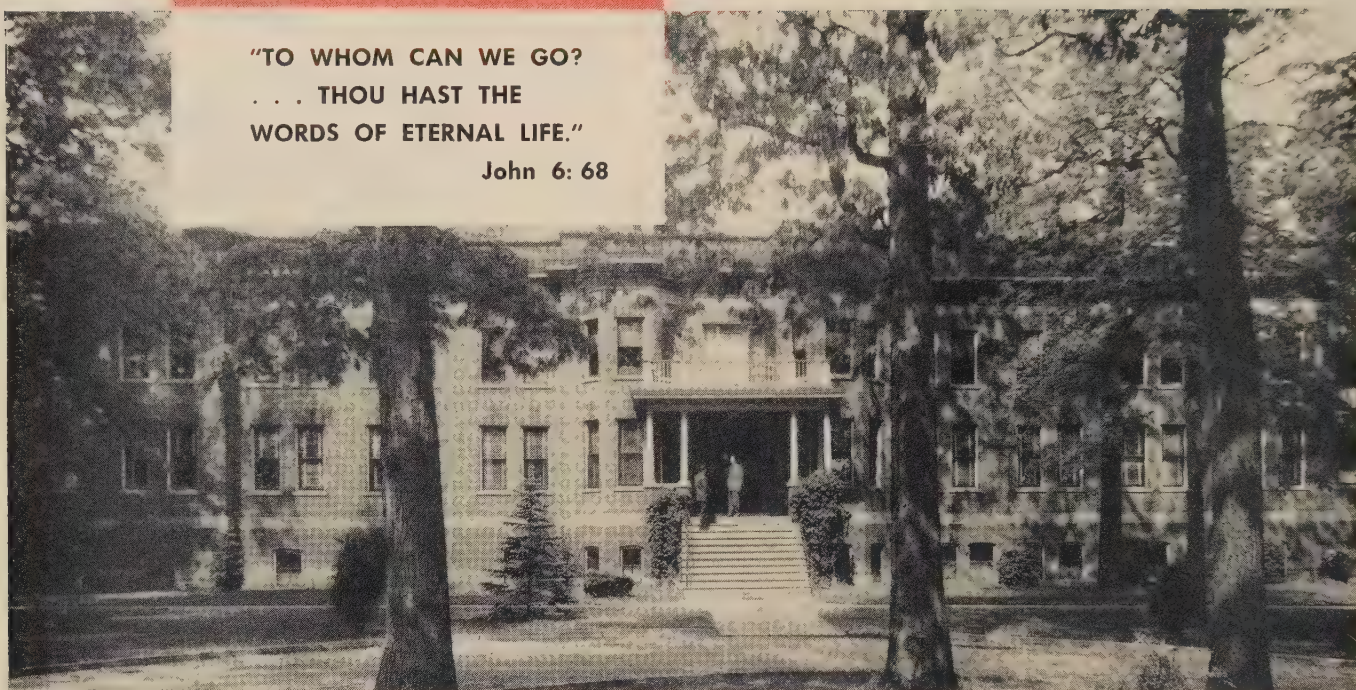
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(Continued from page 42)

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 North Park College—Chicago, Illinois
 Olivet Nazarene College—Kankakee, Illinois
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 St. Olaf College—Northfield, Minnesota
 Seattle Pacific College—Seattle, Washington
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The following schools designate scholarships for sons and daughters of missionaries and ministers:

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 Mercer University—Macon, Georgia
 Seattle Pacific College—Seattle, Washington
 Sterling College—Sterling, Kansas

These colleges grant scholarships to students from foreign countries:

Anderson College and Theological Seminary—Anderson, Indiana
 Lutheran Bible Institute—Minneapolis, Minnesota
 Seattle Pacific College—Seattle, Washington

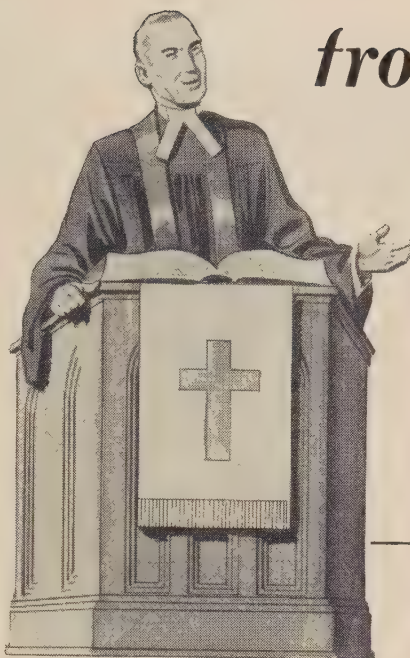
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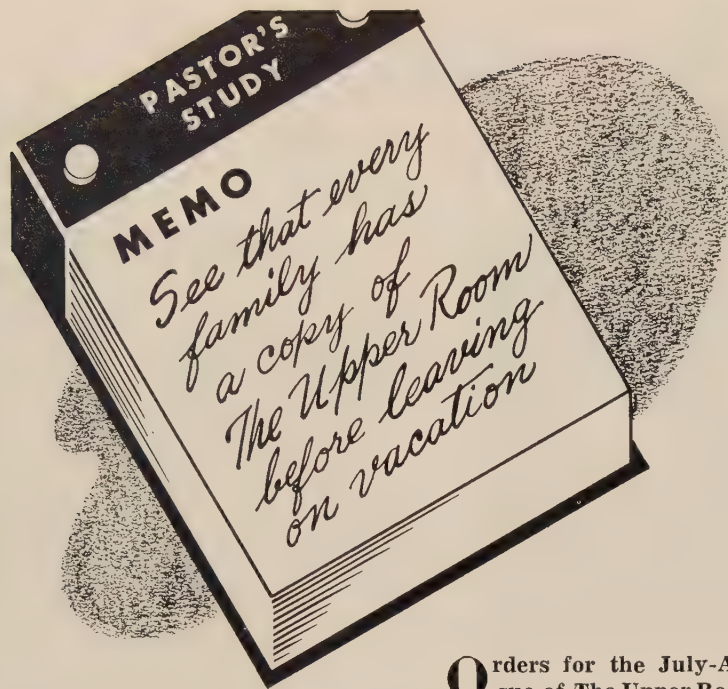


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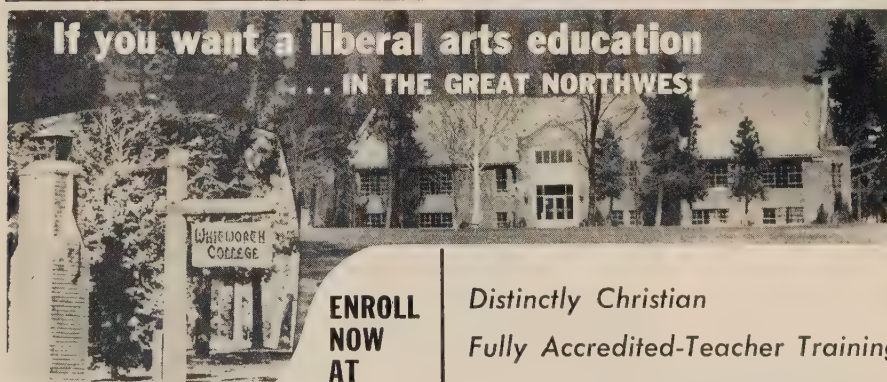
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Many colleges also have special awards and prizes that they grant during a course of study for outstanding achievements. Asbury College, Wilmore, Kentucky, and Wheaton College, Wheaton, Illinois, are representative of schools where awards, as a general rule, are made to students who have been in residence for at least one semester.

Many colleges, in addition to granting scholarships, grant loan funds to those who desire financial assistance. Each borrower usually gives the college an interest-bearing note to be paid back after graduation. Included in this list are:

Anderson College and Theological Seminary—Anderson, Indiana
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Bethany Biblical Seminary—Chicago, Illinois
Bob Jones University—Greenville, South Carolina
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Columbia Theological Seminary—Decatur, Georgia
Gordon College—Boston, Massachusetts
Houghton College—Houghton, New York
John Brown University—Siloam Springs, Arkansas
King's College, The—King's College, Delaware
Los Angeles Pacific College—Los Angeles, California
Lutheran Bible Institute—Minneapolis, Minnesota
Mercer University—Macon, Georgia
North Central Bible Institute—Minneapolis, Minnesota
Olivet Nazarene College—Kankakee, Illinois

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 Rockmont College—Denver, Colorado
 St. Olaf College—Northfield, Minnesota
 Seattle Pacific College—Seattle, Washington
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 Suomi College—Hancock, Michigan
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In addition, most of the schools already listed and many more provide service scholarships, self-help scholarships, work scholarships and earn-your-way plans by which the student receives financial assistance in return for definite service given the institution during the year.

A Christian college education is possible. If you want further schooling, avail yourself now of the opportunity offered through scholarship grants. END

ELEMENTARY SCHOOL

(Continued from page 23)

The Christian, however, has a different standard. To him, desirable behavior consists of being loyal to the Word of God and living a life of consecration to Him. This is the God-centered philosophy of life and should be expected of the Christian.

The Christian school sets up its standards for desirable behavior. They are Christian standards. Consistency would dictate that Christian parents select a school with standards that coincide with their own.

The elementary school deals with motivation. There are rules that must be followed if men are to live together in peace and harmony. The school should introduce the child to these rules. A simple recital of them, however, will not be effective. A desire must be created to live by and according to them.

Again in this connection, the question arises, On what is this desire to be based? The unbeliever would have his child taught that stealing, for example, is wrong because in the long run it doesn't pay or that it violates the rules by which men have agreed to live.

The Christian, on the other hand, wants his children taught that stealing is wrong because it is a violation of the commandment of God and is therefore a sin against God. His desires are God-centered.

The Christian school is committed toward this God-centered motivation. With God's blessing, it can direct the desires of the children in such a way that they will seek to please God.

The elementary school also introduces the child to subject matter. This is a means of acquainting him with the world of the past and the present.

Again, the unbeliever looks upon this
 (Continued on page 69)

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ridge (for boys), Turney, N. H. June 28-Aug.
23. Write: New England Fellowship of Evan-
gelicals, 9 Park St., Boston 8, Mass.

Central New York Bible Conferences, Homer,
N. Y. July 18-Aug. 17. Young people's con-
ference, July 18-25; Youth for Christ, July 25-
Aug. 3; evangelistic, Aug. 3-10; deeper life
and missionary, Aug. 10-17. Write: Mrs. Merle
E. Tebo, 18 N. Main St., Home, N. Y.

Covenant Hilltop Conference, Cromwell (near
Hartford), Conn. July 13-20. Adult and family.
Write: Rev. Paul P. Fryhling, Director, Box
101, Cromwell, Conn.

Dorwillen Christian Camp, Suffern, N. Y. June
21-Aug. 30. Children. Write: Rev. Albert F.
Brummer, P.O. Box 123, Cliffside, N. J.

Erie Bible Club Camp and Christian Workers
Conference, 4032 W. Lake Rd., Erie, Pa. June
30-July 20, children; July 21-25, adult. Write:
Mrs. Warren C. Parker, 2430 Station Rd.,
Wesleyville, Pa.

Heart Lake Bible Conference, Jermyn, Pa.
July 1-Sept. 1. Children, young people and
adults. Write: S. T. Percival, Jr., P.O. Box
11, Scranton 1, Pa.

Highland Lake Bible Conference, Highland
Lake, N. Y. June 22-Sept. 1. Family. Write:
Highland Lake Bible Conference, Highland
Lake, N. Y.

Lake Erie Bible Conference, Erie, Pa. July 24-
Aug. 3. Write: C. A. Bacon Business Man-
ager Conference Manor 4032 W. Lake Rd.,
Erie, Pa.

Lakeside Bible Conference, Inc., Kent Cliffs,
N. Y. June 23-Aug. 31. Children and teen-
age. Write: 290 Eighth Ave., N. Y., N. Y.

LeTourneau Christian Camp, Canandaigua Lake,
N. Y. June 16-Sept. 7. All ages. Write:
Harold J. Seeley Managing Director, P.O.
Box 48, Canandaigua, N. Y.

Northover Camp Bible Conference, Bound
Brook, N. J. June 19-22. Adult and youth.
Write: Young People's S. S. Council, 1618
Pennington Rd., Trenton 8, N. J.

Ocean City Summer Bible Conference, Ocean
City, N. J. June 29-Sept. 1. Write: Victor
B. Beattie, Director, Ocean City, N. J.

Ontario Bible Conference, Lycoming, N. Y.
General and young people's conference, July 27-
Aug. 10; Prophetic Conference, Aug. 11-17.
Write: Rev. T. Dale Leavesley, 38 Fifth Ave.,
N., Troy, N. Y.

The Old Mill Bible Conference, Brandamore,
Pa. May 30-Sept. 1. Children and adult.
Write: Harold W. Yocum, 312 West Ave.,
Wayne, Pa.

Penn Grove Summer Bible Center, near Han-
over, Pa. July 3-Sept. 1. Children, youth and
adult. Write: Rev. Ralph E. Boyer, P.O. Box
1, York, Pa.

Pine Bush Bible Camp, Thompson Ridge,
Orange Co., N. Y. June 28-Aug. 23. Boys and
girls. Write: Howard H. Klenk, 9120 Colum-
bia Ave., North Bergen, N. J.

Pinnacle, Voorheesville, N. Y. June 30-Sept. 2.
General Bible Conf. Junior girls' camp, senior
girls' camp, boys' camp, family unit. Write:
Mary A. Rogers, Assoc. Director, 281-283 State
St., Albany 6, N. Y.

Camp Pioneer, Angola, N. Y. June 7-Sept. 19.
Children, young people and family. Write:
Rev. Ernest E. Heuer, 653 Michigan Ave.,
Buffalo 3, N. Y.

Rumney Summer Bible Conference, Rumney,
N. H. June 28-Sept. 1. Youth, Christian
education, pastors, general. Write: New Eng-
land Fellowship of Evangelicals, 9 Park St.,
Boston 8, Mass.

Sacandaga Bible Conference, Inc., Broadalbin,
N. Y. July 4-Sept. 1. Children and adult.
Write: Arthur Johnston, Director, Broadalbin,
N. Y.

Tri-State Bible Conference, Port Jervis, N. Y.
June 29-Sept. 1. Intermediate, young people,
adult, special week end. Write: Rev. F. Leon
Taggart, R. R. 1, Port Jervis, N. Y.

Word of Life Camp, Schroon Lake, N. Y. June
21-Sept. 1. Young people and adults. Write:
Word of Life Camp, Box 511, N. Y., N. Y.

York Beach Bible Conference, York Beach, Me.
June 30-Sept. 1. General conferences and
children's meetings. Write: Arnold V. Pent,
Jr., P.O. Box 1, York Beach, Me.

MIDWEST

Camp Awana, Fredonia, Wis. June 28-Sept. 1. Boys and girls (8-18). Write: Lance B. Latham, 3859 N. Central Ave., Chicago 34, Ill.

Blessed Hope Bible Conference, Piatt Lake (near Strongs), Mich. All ages. Write: Rev. Arthur A. Glen, Director, 1910 First Ave., South, Escanaba, Mich.

Byron Bible Camp, Huron, S. D. June 2-Sept. 1. Young people, children and adult. Write: Box 211, Huron, S. D.

Cedar Lake Conference Grounds, Cedar Lake, Ind. June 21-Sept. 1. Bible conferences and young people's camps. Write: Box 87, Cedar Lake, Ind.

Gitche Gumee Bible Camp, Eagle River, Mich. July 6-19, junior camp; July 27-Aug. 23, regular Bible camp and conference; Aug. 17-23, pastors' and Christian workers' retreat. Write: Rev. John J. Rader, Camp Director, Eagle River, Northern Michigan.

Gull Lake Bible Conference, near Kalamazoo, Mich. June 21-Sept. 1. Write: 480 Cheshire Drive, N.E., Grand Rapids, Mich.

Honey Rock Camp, on Long Lake, Three Lakes, Wis. June 30-Aug. 30. Boys' and girls' camp. Write: Coach H. C. Chrouser, Wheaton College, Wheaton, Ill.

Jack and Jill Bible Club Camp, near Cedar Springs, Mich. June 21-Aug. 30. Children's camp and children workers' conference. Write: Miss Edith Culver, 1814 Prospect, S.E., Grand Rapids, Mich.

Keewahdin Bible Conference, near Port Huron, Mich. July 4-Sept. 1. Adult conference and daily children's classes. Write: Rev. Ernest Kuhnle, 5041 Woodhall, Detroit 24, Mich.

Lake Geneva Retreat, Lake Geneva, Wis. July 27-Aug. 3. Young people (ages 16 and up). Write: Charles Schelburne, Registrar, 508 W. 70th St., Chicago 21, Ill.

Lazy Lodge Resort, Moose Lake, Wis. May 20-Sept. 30. Write: Lazy Lodge Resort, Hayward, Route 4, Wis.

Marantha Bible and Missionary Conference, Muskegon, Mich. June 29-Sept. 1. General Bible conference. Write: Route 1, Lake Harbor Rd., Muskegon, Mich.

Camp Michawana, Middletown, Mich. July 26-Aug. 30. Children (9-17). Write: Ray Bayne, Director, 21122 Indian Rd., Detroit, Mich.

Midwest Keswick, Mound, Minn. July 1-6; Aug. 29-Sept. 1. Adult conferences. Write: K. Sewall, Mound, Minn.

Okoboji Lakes Bible and Missionary Conference, Arnolds Park, Ia. May 30; July 3-6; Aug. 1-10; Aug. 30-Sept. 1. Write: R. R. Brown, 2006 Douglas St., Omaha 2, Nebr.

Camp Sun-Chi-Win, Lake Londgren, Pembine, Wis. July 1-Sept. 1. Camp for underprivileged children. Write: Bill Dillon, Sunshine Gospel Mission, 604 N. Clark St., Chicago 10, Ill.

Upper Peninsula Bible Camp, Forsyth, Mich. June 28-Aug. 31. Children's camp, youth conference and family week. Write: Cameron MacArthur, Forsyth, Mich.

Winona Lake Bible Conference, Winona Lake, Ind. July 13-Sept. 1. Write: Arthur W. McKee, Winona Lake Christian Assembly, Inc., Winona Lake, Ind.

Youth Haven, Muskegon, Mich. June 20-Sept. 1. Children and young people. Write: Maurice A. Carlson, Director, Muskegon, Mich.

SOUTH

Ben Lippen Conference and Camp, near Asheville, N. C. June 14-Aug. 24. Adults and children. Write: Donald E. Hoke, Columbia Bible College, Columbia, S. C.

Camp Buddy, Siloam Springs, Ark. June 9-Aug. 30. Ages 6-16. Write: Brown Military Academy of the Ozarks, Siloam Springs, Ark.

Lake Louise Bible Conference Grounds, Toccoa, Ga. June 9-28. Children's camps; June 28-September 1, adults. Write: A. J. Philippi, Directing Manager, Toccoa, Ga.

Camp Tadmor, Cook Station, Mo. Boys and girls 9-18. Write: Mr. Donald Tobey, President, 10409 Breckenridge Ave., St. Louis 14, Mo.

WEST

Bethel Camp, Big Horn Mountain, Wyo. July 21-Aug. 24. Junior, intermediate, young people's and family camp.

Bible and Missionary Camp, Collbran, Colo. July 1-28. Children, young people and families. Write: Rev. C. L. Gustafson, Director, P.O. Box 907, Grand Junction, Colo.

Cannon Beach Bible Conferences, Cannon Beach, Ore. July 26-Aug. 16; Aug. 23-30.



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Christian Victory Bible Conference, Denver, Colo. May 11-18. Adult. Write: F. J. Meldan, Box 126, Highland Station, Denver 11, Colo.

Forest Home Christian Conference Center, Forest Home, Calif. June 15-Sept. 14. 24 camps for youth and adults. Write: Graham Tinning, General Manager, 5228 Irvine Ave., N. Hollywood, Calif.

Lake Sammamish Bible Camp Ass'n., Seattle Wash. June 16-Sept. 1. Children's camp and general conference. Write: Judith Lunbom, Secretary, Bible Book Store, 120 Pike St., Seattle 1, Wash.

Lake Whatcom Bible and Missionary Conference, "The Firs," Bellingham, Wash. July 1-28; Aug. 18-24. Children's camp, junior high camp, family conference and high school camp. Write: Grant Whipple, 139 Cable St., Bellingham, Wash.

Mount Hermon, near Santa Cruz, Calif. June 13-Sept. 7. All ages. Write: Mount Hermon Ass'n., Mount Hermon, Calif.

The Reformed Presbyterian Conference, Covenant Heights (near Estes Park), Calif. Aug. 5-10. Write: S. Bruce Willson, 1505 Tenth Ave., Greeley, Colo.

Silver Fork Bible Conference, near Salt Lake City, Utah. Aug. 3-29. All ages. Write: James G. Baynes, 2178 E. 48th So., Salt Lake City 7, Utah.

Southwest Bible and Missionary Conference, Flagstaff, Ariz. Aug. 5-17. Adults, young people and children. Write: Rev. Geo. Baxter, Flagstaff, Ariz.

Young Life Ranches (Star Ranch, Frontier Ranch and Silver Cliff Ranch), Colorado. Write: P. O. Box, 1519, Colorado Springs, Colo.

CANADA

Canadian Keswick Conference, Ferndale, Muskoka, Ont. June 27-Sept. 7. Entire family. Write: The Secretary, 14 Park Rd., Toronto, Ont.

Glen Rocks Bible Conference, Muskoka Lakes, Ont. June 29-Sept. 1. Family conference. Write: 145 Evelyn Ave., Toronto 9, Ont. After July 1—Rosseau, Muskoka, Ont.

Muskoka Baptist Conference, Huntsville, Ont. July 12-Aug. 23. Young people and adults. Write: Mrs. G. Simpson, 134 Harding Blvd., Toronto 13, Ont.

Pioneer Camps, Clearwater Lake, Port Sydney, Ont. July 2-Aug. 14. Ages 7-18. Write: 30 St. Mary St., Toronto 5, Ont.

ORGANIZATIONS

Biblical Research Society Prophetic Conference, Rosedale Grove, Pa. Aug. 24-Sept. 1. Adult conference—classes for children. Write: Mr. and Mrs. Irvin A. Spatz, 1521 N. 12th St., Reading, Pa.

Christian and Missionary Alliance Conferences: Write: 260 W. 44th St., N. Y. 18, N. Y. Beulah Beach, O.; Junior Children's Camp (8-10), June 27-July 5; Intermediate Children's Camp (11-13), July 15-22; Missionary Convention and Bible Conference, July 26-Aug. 10; Youth Conference (14 yrs. up), Aug. 25-Sept. 1. Camp Hebron, Attleboro, Mass., June 27-July 6. Southern California Bible Conference, Camp Seeley (near Crestline), Calif., June 28-July 7. Inter-Mountain Conference, near Kamas, Utah, June 29-July 6. Alliance Redwoods Conference, near Camp Meeker, Calif., July 18-27. Arizona Conference, Pipersauce Canyon (near Oracle), Ariz., Aug. 18-24. Bible and Missionary Conference, Arlington, Tex., June 20-29. Toccoa Falls, Ga., July 9-16. Bible and Missionary Convention, Delta Lake, Rome, N. Y., June 26-July 6. Nyack Senior Conference, Nyack, N. Y., young people, July 26-Aug. 2. Delta Lake, Rome, N. Y.: senior conference, July 19-26; Delta Junior Conference for Children, July 12-19.

Los Angeles County Christian Endeavor Union Camps: Idyllwild, Calif.: junior, July 19-Aug. 2; junior high, Aug. 2-16; senior high, Aug. 16-23; college and 12th grade, Aug. 23-30; senior young people, Aug. 30-Sept. 1. Write: 756 S. Broadway, Room 211, Los Angeles, Calif.

Moody Bible Institute Adult Conferences: Lake Geneva, Wis., July 6-13; Winona Lake, Ind., July 14-20. Write: Mr. Hitchcock, Extension Dept., 820 N. LaSalle, Chicago 10, Ill.

Northwestern Schools Bible Conference, Medicine Lake, Minn. Aug. 11-17. Adults and children. Write: Dr. Edward D. Simpson, 50 Willow St., Minneapolis 3, Minn.



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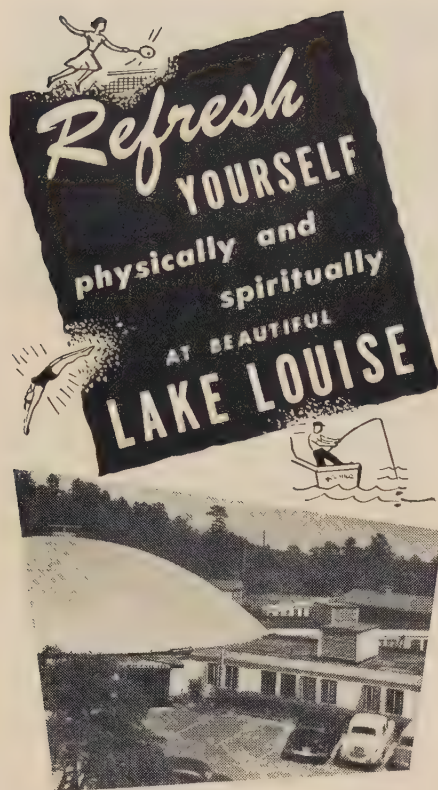
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BEAUTY FOR ANGELA

(Continued from page 29)

off the furniture or hang up her coat. One day, she and Nina were stretched across the bed on their stomachs, watching the little curls of smoke lift from Nina's cigarette. Nina had been telling about her boy friends and how hard it was to tell them she was getting married because they took it so hard. Angela could understand that, though it seemed to puzzle Nina.

"You never mention boy friends," Nina said suddenly. "Don't you have dates?"

"Oh," and Angela tried to match Nina's carefree attitude. "Concetta and Tony and Bob and I go skating all the time. We play a lot of tennis and swim. We have fun."

"Concetta?" Nina blew a cloud of smoke into the air and dreamily watched it fade away. "That's that queer little Italian girl, isn't she? Don't you have any other friends?"

"Sure," Angela said, wondering what was queer about Concetta. "Lots of them. But Concetta and I live across the street from each other, so—well it's just kind of natural for us to be best friends. Besides, Dad says if we are awfully nice to her family maybe they will come to church and stop drinking."

Nina laughed her high, lilting laugh and rolled over on her back, her hair a fluffy, shimmering halo around her head. "Everyone has a right to a vice or two," she said.

Angela jerked her head around to

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CHRISTIAN LIFE

stare at her, unable to believe her ears. Vice is sin, and sin separates man from God.

She watched Nina pick up one of the numerous magazines that were scattered around the apartment and leaf through it idly. "You should have dates," she told Angela. "Double dating is fun once in a while but not as a steady diet. I was dating at thirteen."

Angela bit her lip and didn't say that she couldn't until she was fifteen. Her parents had made that rule. Until now she hadn't minded because she and Conchetta and Tony and Bob had fun.

Nina looked at her. "Any time you want a date, you can meet your boy friends here. I used to have to meet some of my dates at friends' homes. Girls usually do. Parents never realize they are growing up."

Then one day Angela's mother sent her across town to ask Nina to come to the missionary meeting at her house.

"They are going to raise money to buy braces for Tuffy Wong's teeth," Angela explained. "Tuffy's father is dead and Mrs. Wong can't afford braces."

"Wong?" Nina seemed to be turning the name over in her mouth. "Must be Chinese or something. I can't stand foreigners. They are queer and always smell."

Angela knew the Wong family didn't smell, but she said nothing. She kept remembering her father saying if she knew something wasn't true, but she let people say it was, that she had committed a sin and grieved the Lord.

It was noon, and Nina was drinking coffee. She offered to clear a place at the table if Angela wanted a cup, but Angela decided to wash her dishes so she could go to the meeting. She had

(Continued on page 101)

ELEMENTARY SCHOOL

(Continued from page 63)

world as man's world. To him, it tells of man's ability to achieve and man's ability to conquer.

The Christian looks upon it as God's world. The achievements of the past are but evidences of God's merciful dealings with men. The world of nature reveals God's beauty and love. Science reveals that "the earth is the Lord's and the fulness thereof."

The Christian school introduces attempts to teach the child that the world is God's world, and that God is revealed in it so that man may not be without excuse for ignoring God.

Bringing up children is a serious matter. They are immortal souls that parents are instructed to bring up in the fear of the Lord. This mandate may not be viewed with indifference, for God would have us do all things to His honor and glory.

END



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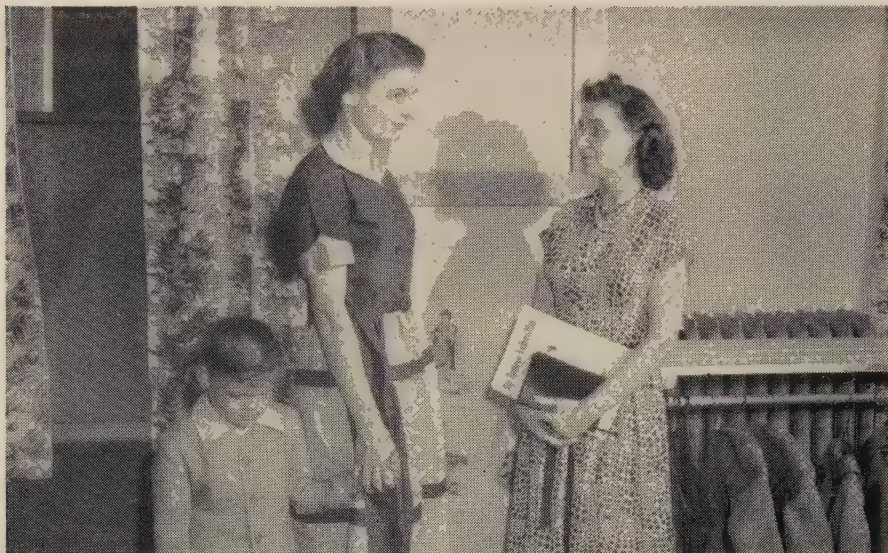
LA VONE BERTHEL HOLT, *editor*



Project
Six

To encourage
evangelism in the
Sunday school.

Helps on Christian Education



If Larry persists in talking during class, teacher and parent can consider what to do.

Try a Church P. T. A.

by Marie Manire Chapman

WELL!" snorted Mrs. Jarvis indignantly. "I've been going to this church for eleven years, and this is the first time anybody ever told me *my* boy didn't behave in class. I'll see to it he doesn't come any more!"

In vain the Junior boy's teacher tried to help his mother understand that for the boy's own spiritual growth, he should not be kept home from the class but should be disciplined and sent back—to behave. For months she had patiently endured young Bobby's capers and disturbance. As a last resort she had spoken tactfully to his mother, a member of the church. Instead of co-operation, she got an explosion!

When William's teacher approached his mother about his lively mischief, which distracted the attention of the other boys, and urged the mother to help him calm down, that mother meaningfully vowed, "He won't bother you again." He didn't. She sent him down to a younger class and the little tots' group was reduced to bedlam. The child was not helped to learn discipline in the house of the Lord, and the teacher's preparation was wasted, since she was unable to get the lesson across because of his disturbance.

Who are the offenders? Take a look at them in your church. Nine times out of ten, they are the children of church leaders, children who have been brought up in the church until familiarity has bred contempt. Somewhere along the line, they have failed to learn respect for the house of God and been successful in having their parents believe they are fully respectful.

One woman felt the need for understanding between parents and teachers in public school work so keenly that she founded the National Congress of Parents and Teachers. Through study of character and discipline problems, the two groups learn to understand each other. There is better cooperation, all to the good of the child. Somehow, suddenly, when the child

goes to a class in the church and Sunday school, he feels free of the restraint that report cards and school principals hold over him in public school. He doesn't have to mind the Sunday school teacher. She won't pull his hair or shake him or send him to the pastor. So he whispers when he feels the urge or laughs out loud or tackles the boy next to him or knocks him down during a motion song, with no regard for the difficulty created for the godly teacher.

So try a quarterly meeting of parents and Sunday school leaders for impersonal discussion of these problems. Let the decision of disciplinary action be left to the parents. The question, "Now what do *you* think ought to be done to correct this child in this instance?" will provoke suggestions from mothers and fathers.

If Larry persistently carries on audible conversation, giggling and "cutting up" during a Sunday school class session, what should be done? Parents may vote, "He should be reported to his parents the first time, and they should deal with him."

And after that? Parents themselves may suggest, "The teacher should have authority to punish the child." They may even specify the form of punishment: A private paddling in the hall, a handspan with the ruler publicly, standing in the hall, a "baby row" of seats reserved for offenders under the teacher's closest supervision, standing in a corner of the room with eyes to wall.

When the vote has been taken and rules agreed upon by parents and teachers, parents will not "blow up" like William's mother. Then deacon Jadwin's boy may be reported as promptly as Widow Smith's.

Together with consistent emphasis on the sacredness of the church and the majesty of the Lord, this cooperation of parents and teachers should make possible more fruitful sessions. There will be the quietness necessary for the operation of the Holy Spirit in the hearts of children as the lesson is applied to life.

END

Train Your Workers with a different Evening Bible School

by Bernice Flynn

SUNDAY schools have long realized the need for trained teachers. Many have solved the need with an up-to-date evening Bible school.

One evening Bible school, for example, realized it could not attract with only the usual teacher training courses. So it baited with a course on "Love, Courtship and Marriage," taught by a Christian physician. Some who came for this course decided to take one of the teacher training courses taught by a Christian Education Department head from a nearby Bible school.

Another semester, workers were attracted by a "Science and the Bible" course, taught by young scientists studying for their doctor's degree at a neighboring university. Each week a different student would lecture on some subject such as: "How Old is the Earth?" "How Old is Man?" "Radioactive Dating—Carbon 14." Naturally, these lecturers taught that science and the Bible were in agreement.

Who ran the school? Four churches decided to sponsor it, with a layman from each church on the committee. They held it at the most centrally located church, charging a registration fee of \$1 per person. Books were extra. Free-will offerings received each evening covered the cost of advertising brochures. A write-up was placed almost weekly in the local papers. At the end of the course, offerings were divided among the speakers.

Once a month during the sixteen weeks all courses were suspended for an evening. Then the entire three-hour period was turned over to a workshop in children's materials where every one learned how to present object lessons and flannelgraph. Since material was provided at cost, it could be assembled that very evening under capable instructors. As many as eighty attended these workshops.

Results were so worth-while that this church expects to continue to train teachers and workers with courses that are different.

END

How About You?

YOUR OWN CHURCH organizations are probably using ideas and projects which could be of help to other Christians. Perhaps you have developed some helpful teaching or promotional techniques of your own, or some attendance-building ideas that you feel other groups could profitably employ. Other groups are looking for the projects you have successfully completed. Send us an account of these unusual and successful activities.

BE A WITNESS in the Public School

by William J. Shope

HOW can the Christian teacher in the public schoolroom bring an effective testimony to her pupils? The following suggestions may prove helpful in meeting the need for Christian motivation in secular education.

Christian teachers of a given area should be organized into a Christian Teachers Fellowship. This group can meet regularly for prayer, discussion of local problems, exchange of helpful ideas and other matters of mutual interest. Many Christian teachers decry the secularization of our public school system, yet don't know what to do about it. Organized as a fellowship to share problems, they will be encouraged to find the answers with others of like faith.

Almost every classroom today contains a library and reading corner where the teacher can place Christian books and periodicals. Be careful, however, to choose books on the basis of age level and content. I have found that wisely chosen Christian books are as popular as many less desirable ones. Also, I have used CHRISTIAN LIFE effectively with my seventh grade class.



Many states do not object to Bible reading without comment during opening exercises of the school. To take full advantage of this opportunity, however, teachers should learn to read Scripture effectively, since commonplace reading will have little value. Scripture read from the heart with dramatic and emotional emphasis, to which much of the Bible lends itself, undoubtedly will bring results.

Mrs. E., a teacher in a rural consolidated school, suggests that teachers use Egermeir's Bible Story Book whenever possible. These Bible stories, told in modern language, are easily understood and well received—especially those filled with adventure and movement.

Present-day schools make much of audio-visual methods. Children learn to mount slides and operate projectors and record players. A vast wealth of such material is available to the Christian. Placed in the classroom for the child's use, such materials

(Continued on page 78)



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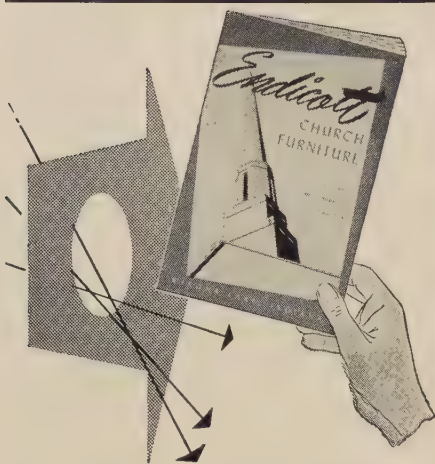
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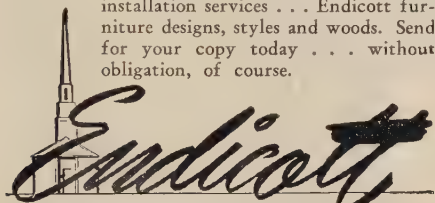
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Even a small school, such as this one in Bowling Green, Missouri, enjoys adult classes.

Adults Like Sunday School, Too!

by Henry Jacobsen

THE adult Sunday school class, too long neglected in most churches, is coming into its own today. More and more pastors and superintendents realize the golden opportunities in this almost untouched field.

The old ideas about adult classes—that they aren't really important, that adults cannot be reached with the Gospel and that men and women won't come out on Sunday morning, anyway—have been thoroughly exploded.

"I consider adult classes to be the key to successful Sunday school work," says a New Jersey pastor, whose thriving school holds duplicate sessions to accommodate all who want to attend. "The attendance of parents assures regular attendance on the part of children—and young people don't 'graduate' from the school as quickly when Dad and Mother are coming."

"Get the parents and you get the whole family," is the philosophy behind Southern Baptist emphasis on adult classes.

Most conversions, of course, occur in childhood—but don't think adults *can't* be won to Christ! Our Lord Himself gave us an example. His teaching ministry was carried on among adults exclusively, and all the "personal work" He did, so far as the record is concerned, was with mature men and women. A well-regulated adult class, with the right sort of teacher and program, provides a highly favorable atmosphere for the winning of men and women who are apathetic toward a more evangelistic type of approach.

Winning souls is an important goal in the work of an adult class—but don't forget the needs of Christian men and women who probably will make up the larger part of the group. In addition to a growing knowledge of the Bible, they need the encouragement, fellowship and opportunities for Christian activity which only a properly conducted adult class can provide.

First requirement for a successful adult class is a teacher. It is to him that those who attend will look to make class worth their while. A good teacher will love the Word, the Savior it presents and the men

and women he teaches. Some formal Bible training will be a great asset, provided it hasn't made him talk "like a minister." It is true that many pastors teach adult classes successfully, but there are a great many others who make the mistake of preaching sermons instead of teaching lessons.

The trained teacher constantly must bear in mind that his class is not a theological seminar. The average man and woman is not interested in a study of doctrine as such. He wants to know just how the message of the Scripture relates to his life. "What does this mean to *me*?" is the question with which he approaches the Bible.

Of vital importance to the class is the course of study being used. One of the most common is the "uniform lesson," in which all classes, from beginners to adults, study the same Scripture passage. Most adult classes find such lessons only mildly satisfactory, for they must be laid out primarily with a view to the capacities of children. They emphasize heavily the narrative portions of Scripture, leaving whole areas of the Bible untouched. So-called "graded lessons," with a course designed for adults from start to finish, are more desirable.

A great many adult classes have resorted to "book study." A book of the Bible is selected either for a verse-by-verse exposition or for a survey. This method, properly used, has its advantages and is much to be preferred to uniform lessons. But there are two serious drawbacks. If the lessons are laid out in advance at all, often they are not a part of any well-planned objective and lack over-all "direction." Disproportionate amounts of time are spent on certain books, and parts of the Word which should be included in any systematic course of adult study are neglected. The class will feel, sooner or later, that it has been following a hit-or-miss program and getting nowhere. The second weakness of "book study" is the lack of adequate provision for student participation.

The ideal course of study will cover the entire Bible in a reasonable length of time—perhaps eight years. Some books will be surveyed; others will be studied in detail,

depending on their significance for today. In addition to providing really adequate material for the teacher, such a curriculum makes available daily devotional material and Bible readings to members of adult classes, enabling them to correlate personal and family devotions with the lessons being studied from week to week.

Best results are attained in adult classes when the class—or the adult department—has its own worship service, conducted on an adult level. Too often the “opening exercises” which adults are expected to survive neither “open” anything nor “exercise” anybody. If the class is to reach non-members, this is especially important. The preliminaries should be brief, well-planned and smoothly conducted—with *no dragging*. A snappy song service, terse and pointed announcement, a prayer offered by someone with an audible voice and a bit of special music if good vocal or instrumental talent is available will suffice.

Whenever possible, adults should be divided into men's and women's classes. Experience has shown that such division almost always results in an immediate and rapid growth in the total attendance of adults. In one Long Island school, attendance more than doubled a month after separate classes had been formed.

Leadership—in addition to that provided by the teacher—is essential to the growth and success of any class. The teacher's first responsibility is the teaching of the lesson and the spiritual welfare of class members. He should be a party to planning all the policies and activities of the group.

The organized class, with a president and other officers to provide such leadership, is the answer to the problem. The president, next to the teacher, is the key man (or woman). He should have, in addition to spiritual fitness, an attractive personality, a vision of the possibilities of the class, a willingness to work hard and the executive ability to get things done. He works in close collaboration with the teacher, superintendent and pastor.

One of the president's most important jobs is to appoint strong committees, with the approval of the teacher. He will also supervise their operation. The membership committee will systematically visit prospects, get them interested in the class and follow-up on absentees. The social committee will plan activities to promote fellowship.

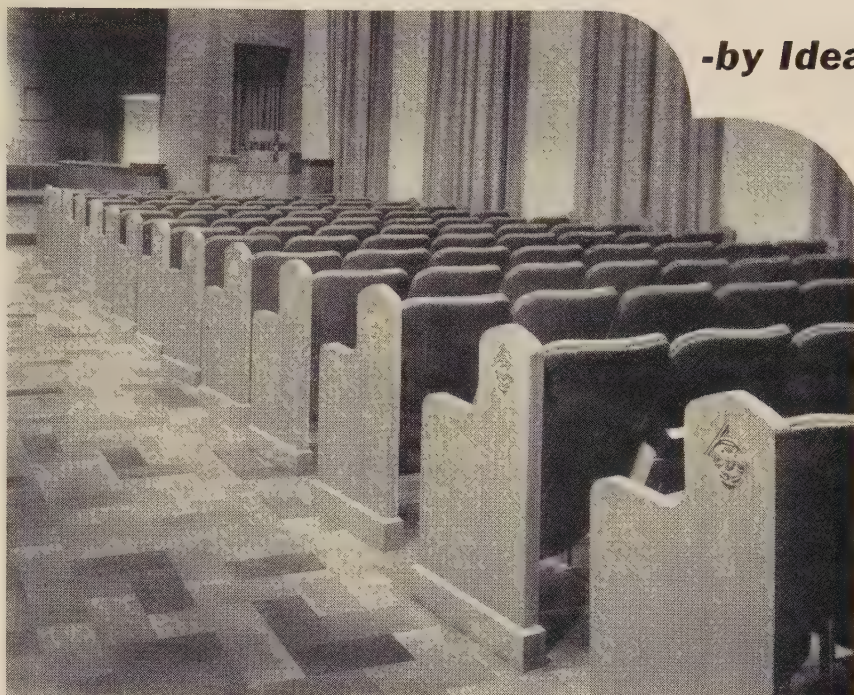
It will be responsible for the refreshments at parties, outings and suppers. The promotional committee will use the local press to keep the class before the public. It will see that members, and the church as a whole, are kept informed, perhaps via a monthly or semi-monthly class publication.

Even if your school cannot muster (or import) the most gifted teacher, and even if the most likely prospect for president of your adult class is somewhat less than a perfect executive, do not despair! Prayer, hard work and cooperation are indispensable ingredients in the building of a flourishing adult group, and the Lord has ways of compensating for much of what is lacking in human leadership. Take advantage of the experience of others, know just what you want to accomplish, survey the possibilities of your Sunday school and community and use the material you have to the best possible advantage.

END

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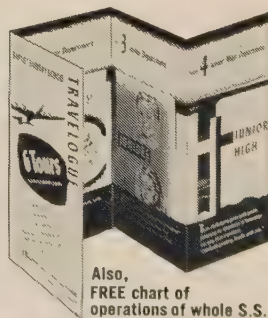
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PROJECT

for young people

by Catherine M. Langer

WHEN summer creeps out across the lawns and climbs into the trees young people often are afflicted with wanderlust. Spring fever gets into their blood, and anything routine becomes drab. These young people do not wish to stay away from church or Sunday school, they merely wish a change.

Thus, something must be done to meet the challenge of summer.

One way is to try a tract night to get these restless youth together for an evening of profit and fun. Here's what you do:

First, order a big supply of sound, simply written gospel tracts. Be sure to get enough of them so that each person will have a stack of fifty to a hundred. When the tracts arrive, they will need to be folded. The group could meet one evening either at the church or in a home, and work until they get the job done. It's a good idea to review the work of personal evangelism at this get-together, for, in handing out a tract, one is likely to invoke questions and possible slurring remarks on the part of the recipient. Those who go out on tract night must be well equipped with the armor of God.

Second, choose the portion of the town you wish to cover. Then select a good slogan, such as "Light the Loop" or "Lake Street for Christ." Advertise the event as well as possible.

Third, select a night when the section of the city you have decided to cover will be most populated. Department stores in downtown districts are open one night a week, and other sections in the same city have different shopping nights. Where there are many theaters or other places of amusement, Saturday night might be best.

At six-thirty on the designated evening, the young people should meet at church for prayer and preparation. Tracts should be tied in bundles of fifty or a hundred and each participant given at least one bundle. Map out the area to be covered on the blackboard, showing all the street corners, and get volunteers for each corner. The young people should go out by twos.

(Continued on page 78)





A Chicago church packs in children weekly.

by **Chuck Toecke**

HAVE you ever thought of having a meeting for Primaries and Juniors at the same time as your weekly prayer meeting?

We tried it and have had much success during the two years it has been in existence. It has been such a help to the parents, enabling them to attend prayer meeting regularly because they could bring their children, that now we are starting a class for Beginners.

The meeting begins at the same time as prayer meeting and closes a few minutes early so that the children can be ready when their parents come for them. Of course, such a program entails a great deal of planning and a group of good workers. Many of the Sunday school teachers and other volunteers take part, making the meeting a proving ground for Christian workers.

GET THE BIBLE USED!

The Teacher Should Provide for It

by **Virginia Whitman**

WHAT would you think of an army officer who attempted to teach the manual of arms without ever having the soldiers handle a weapon? Too frequently, that is the method the commissioned ones of Christ's army use in dealing with recruits. They give them no opportunity to learn by actual experience how to wield "the sword of the Spirit . . ."

It is your responsibility as a teacher to be sure that every class member owns a Bible and brings it. Arrange for every visitor to share a Bible. Coach class officers and members tactfully to help their illiterate or uninitiated seatmate find selected passages. Train all the pupils to follow in their Bibles whenever they are read. Discourage reading from a quarterly, and always announce the location of the lesson text.

Here are some ways in which pupils may be led to use their Bibles:

Pupils follow as leader reads.

All read silently.

All read in unison.

Pupils complete teacher's partial reading.

Pupils correct teacher's intentional misreading or omissions. (For example, teacher might read John 3: 18, ". . . he that believeth not is condemned already because he is a liar, a thief, and a drunkard . . ." to emphasize what condemns man to hell.)

Mid-Week Service for Children

A typical program consists of chorus singing, prayer, Bible drills, object lessons and flannelgraph stories. We also use many slides and filmstrips, as well as carefully selected 16mm films. We have found, too, that fine Christian artists, magicians, children's workers and musicians who are booked solid on Sundays are free during the week. Since we take advantage of their free time, we have some of the finest programs possible.

The offering collected goes to a missionary among the Navajo Indians. In that way, we stress the need for missions.

Our church is located in a Catholic and Jewish neighborhood, making it advisable for us to open the meeting to both members and non-members. Thus, many have come to a saving knowledge of our Lord and Savior who otherwise would not be allowed to attend church or Sunday school. One little Jewish boy, for example, came forward after seeing a film on Matthew.

In this wicked and sinful age, when many youngsters are running the streets, we feel we are helping avert juvenile delinquency. And the Lord has blessed our efforts with many in attendance each week, souls being saved and an increased enrollment in Sunday school. **END**

Read and compare different versions of the same passage.

Read selections on certain topics first from the Old Testament and then from the New.

Read and compare parallel passages.

Read prophecies and their corresponding fulfillment.

Present review or other questions to be answered by reading from Scripture.

Call for reading of specified references.

Have alternate reading by antiphonal groups.

Have quotations or citations by pupils.

Search for items such as warnings, promises, etc.

Have pupils list facts from a given passage, such as all names of persons, places.

Have pupils dramatize Scripture.

Underscore doctrines, promises or other special points.

Have Scripture drill for use in soul winning or for other special purposes.

Read or interpret a passage in present day terminology.

Have pupils memorize select passages.

Above all, let your example be that of honoring and using the Word. Carry it. Read it. Quote it. Advance no personal opinions (II Cor. 3: 5), but rather refer to the Word and its "thus saith the Lord." Hold forth the Word, not alone as supreme authority, but also as containing the unfailing solution for every problem. **END**

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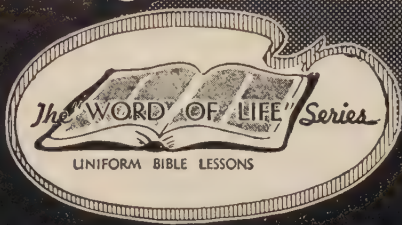
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BE A WITNESS

(Continued from page 73)

bear their own unique testimony. Why should not every Christian teacher strive to make these media available for his pupils? If you refer to the advertisements in *CHRISTIAN LIFE*, you will discover more than enough good material for your use.

One teacher who must remain with his pupils during the noon hour uses that time for personal contact. Those who stay for lunch return thanks before eating. The children sing choruses and favorite hymns. The teacher answers questions from his open Bible. During this free hour, every possible opportunity is utilized to impress the Christian faith on the children.

Since extra-curricular activities play a large part in the school program, organize after-school Bible clubs where possible. In most instances, these clubs will be forced to find accommodations other than the classroom, but this obstacle is not insurmountable. A lively program, built around children's needs, is sure to get response. I have used this method at different times and in different places, always with results.

Rather than bemoan our supposed plight as Christian teachers, let us use our imagination and ingenuity. With much prayer, we can attack and lick this problem for Christ!

END

PROJECT FOR Y. P.

(Continued from page 76)

Be sure that "skid row" sections, or bus and train depots, are covered by young men.

After a brief review of instructions on the work of personal evangelism and a time for prayer and supplication, the young evangelists are ready to start out. They should stay on their assigned corners, passing out tracts to all who walk past them. Such a concentrated effort is truly effective, since each person on the street that night may receive a tract on every corner. One of the young men could cruise the district in a car, distributing an extra supply of tracts when needed.

At nine o'clock, meet again at the church, this time for refreshments and a time of testimony. Here the group will have an opportunity to tell their experiences of the evening. If they have been faithful the experiences will be many and varied.

One large Bible school reported that students were so impressed after such an evening that they repeated the event two weeks later, although tract night originally had been an annual affair. They had caught a new vision of the need for personal evangelism. Some had grown more concerned than ever for the spiritual welfare of young people. Others realized how little they actually knew about the Bible when confronted with questions from those to whom they have given tracts.

Your youth groups will enjoy this night of service. In fact, tract night may well become a regular popular event with them.

END

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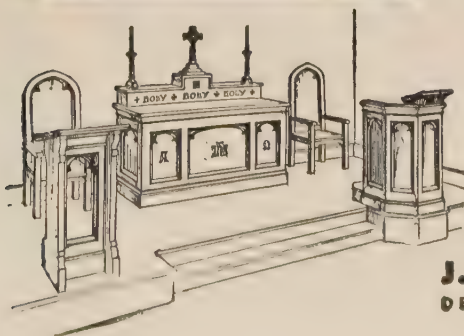
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WR-104-A It is No Secret (with Religious Hour
Choir)
WR-104-B Roll, Jordan, Roll and Stand By Me
(These are also available at 45 RPM speed)

by the RELIGIOUS HOUR CHOIR
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WR-106-A Anybody Here and Oh, What He's
Done for Me
WR-106-B The Solid Rock
WR-107-A Remember Me
WR-107-B When The Morning Comes
WR-109-A He's Got the Whole World in His
Hand
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WR-110-A Turn Your Eyes Upon Jesus, I Have
Christ in My Heart, Preach Christ
WR-110-B Sing, Angels, Sing

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THEY TRAINED

(Continued from page 36)

professor of military science and tactics
at the University of Oregon med school.

Internationally known Dr. Clarence
H. Snyder, Greenville '21, was chosen
by the United States government in 1950
to tour Japan with other American doc-
tors to acquaint Japanese surgeons with
modern methods in orthopedics.

One type of occupation remains—be-
sides pearl diving and that sort—and this
type is quite popular among Christian
school grads. It is the field of business
and business administration, which has
claimed many consecrated young men
and women with a sound educational
background to demonstrate a vital, dy-
namic, Christian life in strategic positions
in the business and political world.

One such businessman is Dr. Sollie E.
McCreless, Asbury '29, founder and prin-
cipal owner of the American Hospital
and Life Insurance Company. Dr. Mc-
Creless also is a member of the General
Board of Evangelism of the Methodist
Church and is active in Methodist lay
work in Texas.

But the story of Allan Lee illustrates
how a man used his job to the fullest
extent for service to God as well as man.
Graduating from Bethel College in the
thirties, he took a "temporary" job on
the St. Paul police force, liked it and
stayed on. Early in 1949, he was pro-
moted to the rank of detective. Later
on, his colleagues on the police force
wrote this of him:

"Assigned to the burglary division, he
cleared up many criminal cases. But
he will not be remembered so much for
this as he will for the way in which he
influenced others by the conduct of his
own life. Deeply religious, filth, blas-
phemy and vice were unknown to him.
... Allan was always the first to con-
tribute to a worthy cause and was forever
anxious to help a brother officer. ... His
help and advice turned many a youth
away from crime, and much of his spare
time was spent in Y.M.C.A. and boys
club work, in promoting youth conserva-
tion."

On September 10, 1949, Allan Lee
was shot and killed by an escaping band-
it. His colleagues paid him this ulti-
mate tribute:

"Had detective Lee and his assailant
both lived, we believe Allan would have
held no malice toward the criminal, but
would have been the first to help
straighten out his lawless, deteriorating
life. Lee was that kind of guy. ...

"It is difficult to understand why one
so good was taken from us. ... We will
do well to pattern our lives after his. ..."

This is the sort of thing that makes
Christian education, with its unique idea
of serving God and society in the same
acts, something eternally worthwhile.

CHILDREN OR ADULTS

Perform like Masters

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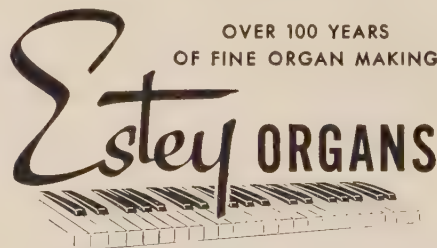


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The versatile JUNIOR features two
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SECONDARY SCHOOL

(Continued from page 24)

this grave problem, but they are tied by political, social and economic influences over which they have little control.

The private academy or school has no outside political, social or economic controls. They can limit enrollment, choose high-quality teachers and provide the best in equipment. Their classes are small, and each student is developed as an individual. They are not steam-rolled, riveted and hammered into a preconceived mold to be made like thousands of others. They consider each day as valuable time that cannot be purchased at any price in the life of every boy and girl.

Naturally, results are greater—like those of the consecrated Christian farmer who decided to tithe each tenth row of corn. After the corn had grown to maturity, he noticed that every tenth row, the row he had dedicated to God, was higher and had more ears of corn on each stalk. He went to his farm hands and asked the reason. They replied that when they heard he was going to give the money earned from each tenth row, they thought they would help the Lord out a little. On every tenth row they put on more fertilizer and kept the soil softer and free from weeds. So it is with young people. If you give them individual attention, they can be developed more fully, they will be better qualified and their interests and abilities will be directed in the best channels.

Beyond this point, the Christian academy has even greater results. Not only can they provide the facilities, equipment and professional staff to give individual attention, but also they have a high rate of interest on both student and faculty levels. So-called progressive education has radically thrown over the traditional or formal "reading, writing and arithmetic" type of education in order to gain greater interest on the part of the students and develop them in all phases of life. It recognizes that if the individual is vitally interested in something, he will put more effort into it. As a result, it becomes a vital part of his life, not useless information.

In the Christian academy, emphasis is placed on both the spiritual growth of the individual and the mental, social, cultural and physical development. In fact, the spiritual growth is made the center around which all other phases develop. For it is this part of each individual that directs his interest and attention in all other phases of life.

Here the public school and non-sectarian private school fail to develop each person fully. The unbiased truth is that they fail to lay the basis or foundation which is vitally necessary before any superstructure can be constructed. The finest methods of unit study, group

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dynamic and professional leadership cannot produce the high interest level that one spiritual attitude gives. For our motives, those factors that control our behavior, are basically inward.

Jesus Christ, the living Example, Savior and Lord of a Christian's life, says in John 15: 14: "If ye love me, keep my commandments." Note that the "love" precedes the "commandments." Thus, a Christian academy emphasizes the love of each individual toward Jesus Christ, Who first loved us and gave Himself for us, that we might be saved through belief in Him. This love is shown in keeping His commandments, the greatest of which is the proclamation of His Gospel. Therefore, the effectiveness of each individual's love is dependent upon the use of his talents or abilities in proclaiming this message. Each young person who loves Jesus Christ then desires to develop himself.

★ ★ ★

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This is true in all phases of their development. Those who have a high sense of spiritual appreciation and love develop each phase of their life with a higher degree of interest. It is also true of the faculty members.

The case for the Christian academy, then, is quite plain. Public schools cannot get away from mass production of students, thus failing to develop fully each individual. The non-sectarian private school, along with the public school, fails to develop fully the spiritual phase of the individual's life. It is the task of the Christian academy or school, therefore, to develop fully each individual spiritually, mentally, socially, culturally and physically. It is only under these conditions that we have true education. Then we have the well-rounded development of individual abilities and attitudes. And acquisition of knowledge finds the greatest possible service in a well-adjusted person whose life is pleasing to God and is a service to man. END

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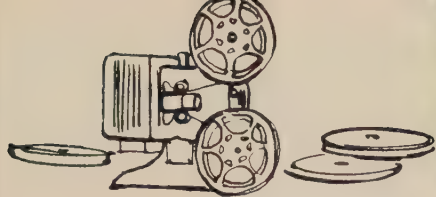
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FILMS

GROVENOR RUST
editor



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Pictures for Summer Camp

CAMP days are marked on many a youngster's calendar now. Those checks are little tally marks for the number of days of opportunity that some camp counselor will have for helping a young American realize the need every human being has of God's part for his life.

Some of them will already know Him as personal Savior and will benefit best by help in assaying the real values of Christian living. Others will come to camp wondering and, while there, find Him to be their lifetime Counselor.

The camp director now has a valuable tool in the motion picture and the slidefilm for reaching these young folks. Hardly any better place to use such media can be found in the busy days of a modern youth's life. He is away from TV screens, comic book adventure and other forms of stimuli usually foreign to essential spiritual and moral concepts.

Motion pictures such as *How Honest Are You*, *Making Moral Decisions* and *Am I Trustworthy* produced by Coronet Films, provide excellent starting points in camp council meetings, where leaders and campers can discuss some of the problems facing youngsters. These films do not give the answers, but they do hang a picture of the topic low enough on the wall of life so youngsters can see it while standing on their own two feet. The answers are developed in the "pow-wow" that immediately follows the film showing. For more information about such films, write Readers Service.

■ One of the marvels of present-day missionary endeavor is the Bible translation that has made printed copies of God's Word available to remotely located peoples. A new 43-minute, color-sound film has been released by the extension department of Wycliffe Bible Translators, *Each in His Own Tongue*. It portrays a personal tour with Wycliffe workers as they turn apparently meaningless sounds into gospel portions. The sequence showing the mechanisms of phonic translation is intensely interesting. The use of every modern recording and visual device is shown. Class sessions, jungle treks, shortwave radio and aviation all enter into the complex program of unraveling human speech so that it can be captured in type and used to tell about Jesus Christ.

The sound for this film is good. The photography is, on the average, quite good. A couple of interior scenes under adverse lighting conditions are thin, and one is a little fuzzy. The color on much of it is excellent, especially the outdoor work, which comprises most of the film. It really is a film that mission-minded groups should be sure to see. Write Wycliffe for your showing engagements.

■ One of the latest Cathedral Films productions is entitled *45 Tioga Street*. This 32-minute, black-and-white film was made for the United Lutheran Church in America

to strengthen its emphasis on the importance of the Bible in the Christian's daily living.

The film concerns a boy whose playmates made fun of him for having a Bible. His father had gone into a rage because the boy brought it home to read. The somewhat bewildered youth meets Harry Reynolds and Abe Rubenstein. The stories they relate give two highly interesting subplots which carry about as strong a message as does the main action.

Reynolds' story goes back to a church pageant which shows a portrayal of Christ many will not like, but which must be recognized as a portrayal of an event rather than as part of the film casting. Rubenstein's story is one of a man who fled the sword of Communism.

This film has an unusual way of saying that the Bible belongs at the center of every Christian's life and that Christ is "the heart of the Bible." It is a picture that will need a well-phrased introduction so that viewers do not get lost in its story-within-a-story technique. It is a very helpful film and worthy of use but needs a clearer presentation of the Bible as the Book which shows the only workable way to salvation and life.

■ *I Saw Petra* is the name of a new film released by the Bible Institute of Los Angeles. Its thirty minutes of color-sound film provide an interesting visit to several sites in Palestine, including Tyre, Sidon, Ammon, Moab and Petra.

More than half of the film deals with Petra, the famed "rose-colored city of the dead." One of the most mysterious ghost cities in existence, it is interesting because of biblical references to it and because of its likeness to the refuge described in Revelation 12. Some excellent shots of this dead city provide an experience not many enjoy, even those visiting Palestine, for Petra is accessible only by foot or horseback.

This is not a professionally made film, nor does it carry the finesse of such. It is basically a well-narrated record of Dr. Louis Talbot's visit to the Near East. It is an interesting, well-edited film of good technical quality, having faults common to most films not made by accepted production methods.

■ The Protestant Radio Commission of the National Council of Churches of Christ in America has submitted two color-sound films on the life of Joseph. These two films, *Joseph in Egypt* and *Joseph and His*

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Jonah Fleeting from the Presence of the Lord

Brethren, were made for presentation on TV programs to attract children. Each is about thirteen minutes in length and employs the superb puppetry produced by Mabel and Les Beaton. The films remain true to the King James Version. The question of using puppets to tell a Bible story arises. Do puppets tend to give the Bible story an air of religious legend similar to such stories as "Snow White and the Seven Dwarfs"? There is considerable credence to the point of view that children tend to identify the medium and message as a single impression.

The color is superb, the photography is excellent and sound and background are of the best. They are very satisfying to look at from the aesthetic point of view. Religious Films Association depositories rent them.

■ *Korea, a Nation in World Conflict* is a recent sound slidefilm presenting a vital and fresh look at the Korean situation through the eyes of the church. Produced jointly by Methodist and Presbyterian groups, the treatment is interesting and authentic. It takes about twenty minutes to show this black-and-white sound strip. The narration is on 78 RPM records. It is available from its producer.

■ Three more color slidefilms have come from Concordia in St. Louis. The first, C-26, is *The Wedding at Cana*. It presents the story of Jesus' first miracle, in eighteen frames, as one of the signs that He was the Son of God, the Savior of the world. The second, C-28, is *Mary Anoints Jesus*. It gives a picture series of nineteen frames to help in telling the story of Matthew 26: 6-13 introduced by the text verse, I John 4:19: "We love Him because He first loved us." Third is C-27, *The Man Sick of the Palsy*. In twenty pictures, it gives the record of Matthew 9:1-8, with theme text from Matthew 9:6. All of these, in color, have kept to the high standards set by previous releases. Sources are the Concordia Publishing House outlets nearest you.

■ A news note is in order as this month's reviews come to an end. Cathedral films has prepared a helpful utilization chart for their films. It lists areas of use for each film, suggests types of services in which they fit best and gives many other items of useful information. The chart, printed on heavy stock, should be long-lasting as a ready film reference aid. Write them for your copy.

END

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(Continued from page 20)

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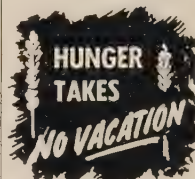
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(Continued from page 26)

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Picture Credits

Page 17, United Press; page 24
(boys in lab.), Stony Brook school,
(classroom), Wheaton (Ill.) Gram-
mar school, (basketball), Roberts
Wesleyan college; page 25, (ban-
quet), Seattle Pacific college,
(broadcast) Bob Jones university;
page 26, (chapel) St. Paul Bible
Institute, (library), Grace Theo-
logical Seminary; page 27, Con-
servative Baptist Theological Sem-
inary; page 34, Roberts Wesleyan
College; page 35, Southern Baptist
Theological Seminary; pages 36
and 41, Bob Jones University; page
45, Salvation Army; page 49,
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those who do not expect to enter areas of Christian service which rightly call for work in a graduate school.

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As we conclude this brief statement of the case for Christian education on the Bible institute level, we would like to crystallize the distinctive training offered in Bible institutes and Bible colleges by means of a remarkable statement by the late William Lyons Phelps, famous literary critic of Yale: "A college education without a knowledge of the Bible is not so valuable as a knowledge of the Bible without a college education."

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COLLEGE

(Continued from page 25)

young Christian can find himself among fellow students who will provide his faith and Christian life with the positive stimulus of a similar standard of life and faith.

The educative process is in the very nature of things a process of change. The student pays his tuition in order to be changed. And the direction and trend of the changes wrought during one's college course will certainly reflect the characteristics of the college, the teachers and the student body under the influence of which the young person's education has been received.

The Christian college emerges, then, as an absolute must for the Christian parent and young person who regard the development, the sharpening and enlightenment of Christian faith as the central consideration of education, as it is indeed of the whole life. **END**

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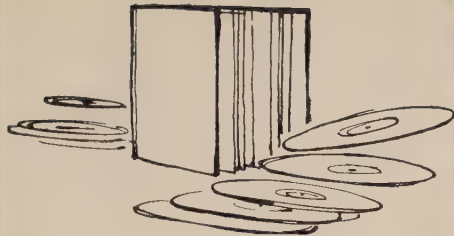
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Helps for Gospel Disc Jockeys

HERE is a portion of a letter recently received, which is typical of several in the mail lately: "I certainly enjoy your column every month in my favorite magazine. . . . This is a request for information. I am in the process of setting up a radio program, the Gospel Disc Jockey, thirty minutes in length. I would appreciate a list by label,



SHEA

name and producer of all companies you know who produce gospel recordings. . . . I want to get on their list of new releases, and will use as many of them as time will allow."

This started me to thinking that there must be many more readers of the Record Review Column who

think of recordings, not so much for their individual listening pleasure, but as tools in their gospel ministry—radio, boys' and girls' work, young people's service, sound truck ministry or what not. And so, from time to time, and perhaps quite regularly, I shall be thinking of such in composing the reviews, making definite suggestions which I trust will be helpful along specific lines of service.

The letter mentioned above speaks of a "Gospel Disc Jockey" type of radio program. My own feeling is that that is one of the most effective formats today in the use of the radio medium for getting the Gospel to the largest number of people in the "cross-section radio audience." It includes the largest number of desirable factors involved in "good radio." It allows for variety, change of pace, brevity of message, wide range of material, several musical numbers, the capturing and retaining of audience interest and an almost unlimited library of good sacred recordings upon which to draw.

One of the weaknesses of the average gospel radio program is mediocre or poor "live" musical talent, plus too lengthy messages. These will not capture the interest of the man in the street, and he is the one who should be our main objective in most of our radio efforts.

Let me suggest a very rough format for a thirty-minute broadcast. Give it a name which will not too plainly disclose its objective. When we go fishing, let's be a bit subtle. Why scare the fish away, when we may attract them with carefully prepared bait? Here it is: opening theme (all music recorded)—brief, and fade behind for opening announcement, "Greetings, everyone, and welcome to _____ Time" . . . recording of bright number by group such as the Salvation Army Band (three minutes) . . . poem (not too serious, or deeply spiritual, but having a somewhat humorous treatment of some practically helpful theme)

. . . music by male quartet (rhythmic song) . . . brief illustration or narrative, which touches upon the everyday, common problems and needs of the average person . . . music by some appealing woman's voice, such as Helen McAlerney Barth, Loewina Lohmann, Evangeline Carmichael or the King's Karollers . . . stories from the News, with scriptural significance and application . . . song by George Beverly Shea, Frank Boggs, Wilbur Nelson or Winifred Larson . . . gospel message (not more than five minutes) . . . fade into song appropriate to message theme . . . closing musical theme (fade under for closing announcement). Be sure that the opening and closing musical themes are bright and attractive (no funeral parlor atmosphere or chimes). There are many more excellent voices and instrumental groups which I might have mentioned. The ones suggested are merely examples.

■ And, speaking of work tools, I have just received an album of Bible story and song records from Scripture Press, which tell *The Creation Story* for very small boys and girls. These have been produced in connection with Scripture Press' Nursery All-Bible Vacation School Course. The stories are told by Marie H. Frost, and musical background is by Alice M. Oury.

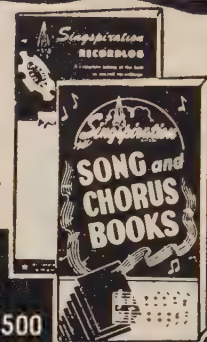
The idea of the series is excellent, for there is a great field for this sort of thing, in my opinion. And there is so much to be said in commendation of this first effort along this line. The script is very, very good. The musical "curtain" is all that could be desired, when a piano is used for that purpose. Alice Oury is par excellence at the keyboard. The story really contains the meat of the biblical narrative; yet it is simply devised.

The narrator of the story has a most acceptable recording voice—mellow, resonant and in the lower register. But she is guilty of that which characterizes the production of so many of these stories to small children, whether on record or in public. There is a definitely patronizing air, combined with a sing-song reading of the script which, to me at least, gives it the atmosphere of insincerity.

Why is it that so many preachers and tellers of Bible stories become different people entirely when they begin to speak of sacred things? The world regards the sanctimonious, ecclesiastical tone of the pulpit and the lectern as being a mark of pro-

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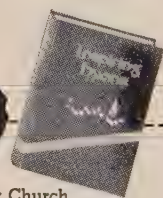
Writes the Rev. Herrman G. Braunlin, Pastor of the Hawthorne Gospel Church, Hawthorne, N.J. and President of the I.F.C.A. (Independent Fundamental Churches of America).

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fessionalism in religious things. Perhaps I lean over a bit too far in this observation, for I have had to deal with it so much through the years in instructing preachers and theological students in the use of the microphone. But there is still a lot of it left, and one hears it yet in sermonic utterances over the networks. I wish that this set of *Creation Story* recordings could be done over, for the idea is too good to leave as it is at present.

■ Help! Help! This frantic cry is addressed to you, our readers. If you have, or know of, recorded material which you have found helpful in Sunday school, Vacation Bible School, young people's or church work, please let me know about it immediately so that it may be passed on to the readers of this column. That's one way in which you may extend your own ministry most effectively. See you next month.

Christian Life Readers

interested in getting to know the Lord's will for their lives should be sure to look over the Placement Service columns on page 14.

SEMINARY

(Continued from page 27)

logical reasoning. The most this does is to remove intellectual objections or to lay national foundations for believing, for there is a minimum of knowledge which is essential before one can believe. Christians are made by an appeal to the will, which is the result of a declaration of the Gospel.

Hence, in addition to grounding men in God's truth, as revealed in the Bible, a Christian seminary must sharpen all the student's faculties in the art of presenting the truth. This includes a personal appreciation of the place of Christian experience in life, a protection against aberrations in experience by knowledge of the history of the church, a biblical grounding for Christian experiences, the means of producing such an experience and the social implications of it. The knowledge of how to declare the Gospel is most important.

Subsidiary to the message of the minister is his knowledge of church administration, pastoral counseling, liturgical practice, pedagogy, Sunday school methods, community service and human welfare. In too many seminaries, these secondary missions of the minister have assumed primary importance.

Unless a man emerging from theological seminary can confront a pagan community, a church congregation or an individual with Christ as the Truth, the Way and the Life so as to bring committal and to produce obedience, he is not adequately trained as a Christian minister. A good practical test is: Can the product of the seminary lead a soul to Christ and then edify that soul in Christian faith and life?

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BOOKS

LLOYD KALLAND
editor



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Elementary Texts for Christian Schools

This Month's Selection

MY GOOD SHEPHERD. By Ernest M. Wadsworth and others. Moody Press. 160 pages. \$1.64 postpaid. (For grades 3 and 4.)

THE LIFE AND JOURNEYS OF PAUL. By Charles F. Ball. Moody Press. 315 pages. \$2.40 postpaid. (For grades 7 and 8.)

With these recommendations, **CHRISTIAN LIFE** continues its emphasis upon building Christian libraries for the home and church.

Yesterday's weather report read in monotone creates about as much interest as does the reading of the average text book. It is gratifying to note, however, as widely spread as this condition may be, the rule finds no expression in these two delightfully written Christian texts.

Ever clinging to biblical truth, the author of *My Good Shepherd* unveils with a fascinating simplicity some of the most important Messianic events and doctrinal issues revealed by God to man.

The book is divided into two sections. Part one, *The Life and Work of Jesus*, deals with the early life, ministry, crucifixion, resurrection and ascension of Jesus. Part two, *Some Important Teachings of Jesus*, concerns itself with biblical passages on the person of Christ, salvation and the Christian life.

Because of the extreme simplicity of style demanded of child-story writers, there appear on occasion in children's books statements which need further definition. On this score, *My Good Shepherd* is no exception, although the occasions are reduced to a healthy minimum.

The generous display of four-colored and black-and-white pictures, the large readable type and the durable binding all contribute to the excellence of the book.

Dr. Ball's interpretation of the Pauline story is a free-flowing, vivid epoch, played before a backdrop of descriptive geographical scenes, with historical events colored by philosophical and religious thought complementing the biblical narrative.

This richness of supplementary material not only tends to bridge many of the so-called gaps in the New Testament account, but also consistently orients the reader, enabling him to substantially grasp both the continuity of the story and the full-orbed message involved in the life and journeys of the apostle.

By way of criticism, it may be pointed out that Dr. Ball, more than likely due to his ambition to present a connected story, relates "possible" interpretations with the same note of finality as he does when reporting credible, biblical facts. No distinctions are made in stating possible interpreta-

tions, pure conjectures or biblical certainties.

In all fairness to the author, however, it must be noted that in his opening pages he mentions that he intends to do some gap-filling where the story demands it. Even so, in reading the account only the able student of the Bible is competent enough to delete the conjectures from the factual material.

There is a third text to round out the series, coming from Moody Press, entitled *The Times and People of the Old Testament* by Augusta Mensing. At the time of this writing it is not available for review. This work is written for grades 5 and 6.

Biblical

PROTESTANT BIBLICAL INTERPRETATION. By Bernard Ramm. Wilde. 188 pages. \$1.75.

No one from pulpiteer to Sunday school teacher has any right to teach the Bible unless he has a grasp of the principles of biblical interpretation. This field, much neglected by twentieth-century authors, is covered extensively, yet concisely, in this volume. It gives historical schools and deals with science, types, prophecy and parables. Grammatico-historical exegesis is shown to be the sane basis for interpretation. One could wish that the author had been given the space to go into more detail and illustrate with certain rules, especially on prophecy. However, it is doubtful if so comprehensive a treatment can be found anywhere else in so compact a space. (Reviewed by Leslie Flynn.)

THE GENIUS OF THE GOSPELS. By Merrill C. Tenney. Eerdmans. 124 pages. \$2.

Viewing the gospel records as historical documents, biographical sketches, homiletical treatises and spiritual guides, Dr. Tenney "defines the distinctive quality which differentiates these writings from all other literature, and which sets them apart in a class by themselves."

Throughout this cogent work, the author, with a stroke of scholarly ingenuity, challenges the very foundation upon which the form-critics attack gospel witnesses, showing that the unique nature of the Gospels forms a category of its own, thus marking the interpretive tools of the form-critics wholly irrelevant. When the Gospels are viewed individually and collectively for what they claim to be in themselves, the problems proposed by the liberal critics are substantially inconsequential.

As the reader concerns himself with this book, he soon realizes he is engaged in a unique study. For whereas some of the individual interpretations as well as a few of the over-all conclusions are to be found in other sources, this book gives evidence of independent and original thinking, espe-

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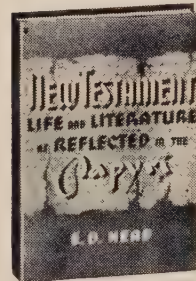
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cially when the work is viewed as a composite picture.

This book reveals Dr. Tenney as a conservative theologian who has an excellent grasp of the Greek language, the primary sources of extra-biblical literature and the stream of historical Christian thought, as well as a thorough understanding of the various critical interpretations of the New Testament manuscripts.

AN EXPOSITION OF THE SERMON ON THE MOUNT. By Arthur W. Pink. Herendeen Publisher. 442 pages. \$3.75.

Much muddy thinking regarding the place of the moral law and the Sermon on the Mount in our age will be clarified by a careful, unbiased reading of this painstaking book. Those who claim that this manifesto belongs to a future age will find sound reasoning to refute their position. Those who glibly quote, "We are not under law but under grace," to prove we do not have to keep the Decalogue now, will likewise discover much ammunition to show that obedience to the law is just as evangelical for the believer as is justification by faith for the unbeliever.

This detailed, but interesting, explanation challenges the scholar's thinking, for the author leaves no verse nor problem untouched. In addition, in his insistent demand for good works in the believer's life, the Christian's profession faces a heart-searching, microscopic examination. (Reviewed by Leslie Flynn.)

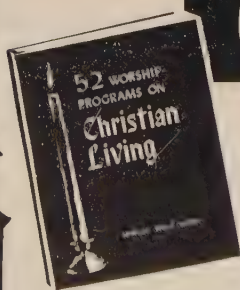
THE WITNESS OF LUKE TO CHRIST. By Ned B. Stonehouse. Eerdmans. 184 pages. \$3.50.

Dr. Stonehouse, who is professor of New Testament in Westminster Theological Seminary, is already well known to the world of conservative scholarship for his work on *The Witness of Matthew and Mark to Christ*, published in 1944. Now, after an interval of seven years, a second volume has appeared. This new book on Luke, following the general pattern of the former volume, is an attempt to interpret Luke's presentation of Christ from the standpoint of biblical Christianity.

After the introduction, the content of Luke is studied exegetically in the order of the main events: "Christianity According to the Prologue," "The Gospel and the Historical Beginnings," "Preaching and Conflict at Nazareth," "The Galilean Ministry as a Whole," "From Galilee to Jerusalem," "Death and Resurrection," "The Kingdom and the Messiah." The leading modern interpretations of Luke's narrative are noted carefully and criticized with sound and sober scholarship which deals fairly, yet decisively, with opposing views. Dr. Stonehouse is well informed concerning the current literature on Luke, and his evaluation of it is based on mature judgment which is evidently the product of protracted thinking.

One of the best features of the book is its presentation of the Lukan Christology. Dr. Stonehouse does not exaggerate the meaning of Luke's witness to Christ, nor does he belittle it. His conclusions are drawn cautiously, but they are satisfying; for he pronounces Jesus' claim to deity as "unambiguous."

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could be improved by a stronger emphasis on its eschatological meaning. Dr. Stonehouse has not done violence to the Lukan eschatology, but one wonders if he has done full justice to it. Some of the unique features of Luke's Gospel, such as the mention of Jerusalem in the Olivet discourse (Luke 21:24), are scarcely mentioned in his discussion of "The Kingdom and the Messiah."

For the seminary student, for the preacher and for the Bible teacher, this book will prove a rewarding study. It does not yield all its treasures on the first reading, but it requires solid study; for its style is a trifle heavy. It is, however, a useful contribution to the right kind of critical thinking on the Gospels. Incidentally, in its printing and general format, it is an excellent piece of bookmaking. (Reviewed by Merrill C. Tenney.)

A HARMONY OF SAMUEL, KINGS, and CHRONICLES. By William Day Crockett Baker. 365 pages. \$3.50.

This laborious work, which demanded both skill and patience in its compilation, serves as a companion volume to Goodwin's *A Harmony and Commentary on the Life of St. Paul*.

Using the Revised Version (1884) of the Bible as his text, Crockett unfolds and chronologically arranges the events of six historical books—I and II Samuel, I and II Kings and I and II Chronicles. This paralleling of corresponding passages of Scripture is a work which offers considerable advantage to the Bible student. God's written revelation becomes a better understood Book.

There is little question, however, that some Bible students in the more scholarly vein will want to argue with certain entries in the author's chronological scheme, especially so with some of the events in the lives of Elisha and David. But, in general, students of the Word will find this work a major help in their study.

Supplementing the actual text are an analytical outline, an appendix—table of passages from various books of the Bible parallel with certain sections of the Harmony—an index for finding any passage in the Harmony.

Church History

THE WRITINGS OF THE ANTE-NICENE FATHERS (Volumes 1-4). Eerdmans. Each volume between 600 and 750 pages. \$6 each.

Scholars and library officials will welcome this great republication project undertaken by Eerdmans. *Ante-Nicene Fathers* is a ten-volume set. *Nicene and Post-Nicene Fathers of the Christian Church*, which is now in the process of being printed, will appear in two series, each series consisting of fourteen volumes.

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The various literary warfares in which the church fathers were engaged reveal the nature of their apologetics, philosophy and much of their general culture, besides the nature of various heretical sects and inde-

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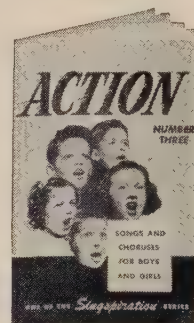
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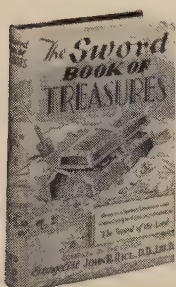


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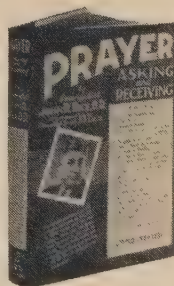
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ASPECTS OF LIBERALISM. By L. Berkhof. Eerdmans. 163 pages. \$2.50.

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Research

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FULFILLMENT: THE EPIC STORY OF ZIONISM. By Rufus Lears. World Publishing Co. 426 pages. \$5.

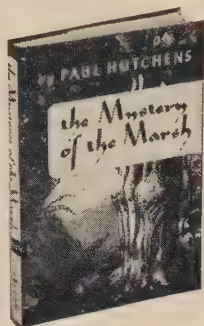
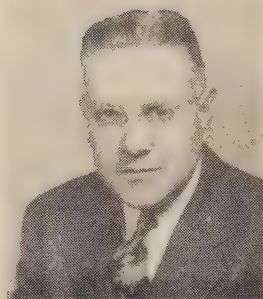
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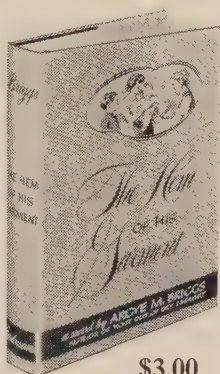
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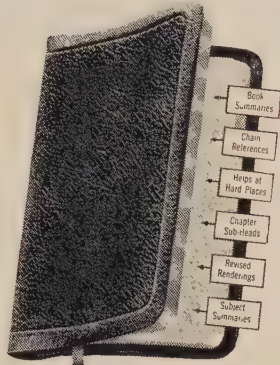
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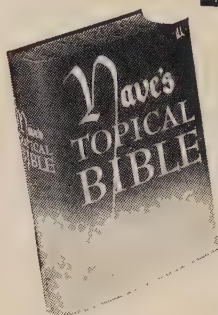
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THE SECOND PERSON. By Lehman Strauss. Loizeaux Brothers. 182 pages. \$2.25.

This work, which contains seventeen word-photos of Jesus and His mission, is theologically conservative, rich in biblical quotations and, in the light of general sermon-building, rather thorough in research. The message topics include Christ's Sonship, submission, sinlessness, shepherding, soul-winning, song, solitude, silence, sanctification, steadfastness, scars, suffering, Saviourhood, sacrifice, sympathy, serenity and sufficiency.

Some of the author's theological slants will not go unchallenged. Such a notion as Jesus' first offering an earthly kingdom to Israel before He centered His efforts on the kingdom of the spirit will be viewed by some as an arbitrary theory utilized to augment a previously accepted biblical interpretation.

The book, nevertheless, is a strong witness to the person and work of Christ, and even readers without dispensational leanings will derive benefits from these sermons.

Other Books in Brief

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THE BOOK OF THE PROPHET ISAIAH. By F. M. Boyd. Gospel Publishing House. 248 pages. \$2.50.

The unity of Isaiah's authorship, Israel's national restoration, the rebuilding of Babylon and the literal earthly millennium are upheld in this brief, conservative book.

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LET'S LIVE. By Claude Richards. Exposition Press. 206 pages. \$3.

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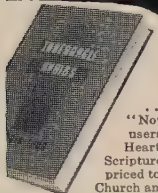
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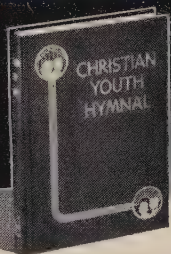
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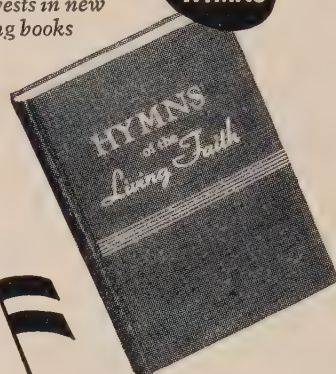
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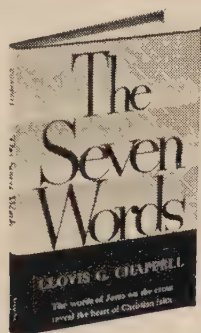
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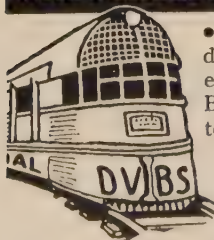
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SEX EDUCATION

(Continued from page 39)

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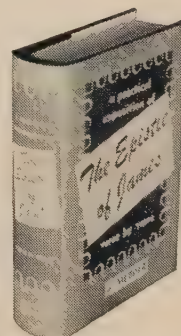
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of purity and wholesome living. Parents must cultivate the flower of modesty. Modesty is one of the outposts of chastity in the protection of the citadel of social purity. Immodesty is the want of modesty, delicacy or proper reserve. Immodesty shows itself in inner thinking, conversation and deportment.

Question: How do you feel that Christians should arrive at a solution of these problems? Should they go to their pastors, psychologists or the Scriptures alone?

Answer: Leslie D. Weatherhead, M. A., author of the *Mastery of Sex*, states the following seven principles which will bring a healthy mind within reach of all:

1. There is a way through the problem;
2. There is nothing unclean or disgusting about sex;
3. Accept yourself as a person having a sex instinct;
4. Realize that it is a God-given instinct and that sex-desire is no more "wrong" than hunger at dinner time;
5. At the same time, there is sex indecency about, and some have made it an occasion of filth (only in their debased minds);
6. In sexual adjustment, there is a great place for activities of the church;
7. We must confront men with Jesus Christ. "Whom the Son shall make free, they shall be free indeed."

Mere knowledge of sex cannot make possible the mastery of sex. It alone is possible through Him who said, "I am the way, the truth and the life." Some may comment, "Why drag religion into the sex question?" It is there already. Often there is no solution apart from religion, for it supplies the dynamic force needed by the masses. Purely scientific treatises do not go far enough.

Youngsters should go to their parents first of all, at least to those parents who have understanding of the problem; sometimes to a Christian psychologist; to pastors occasionally; always to the Bible for inspiration and counsel.

Question: Are there any books on the subject you would recommend for Christians to read?

Answer: Fortunately, there are quite a number of books which are very helpful for married folks, young people, boys and girls. Such books should be purchased from publishing houses which are known to be evangelical.



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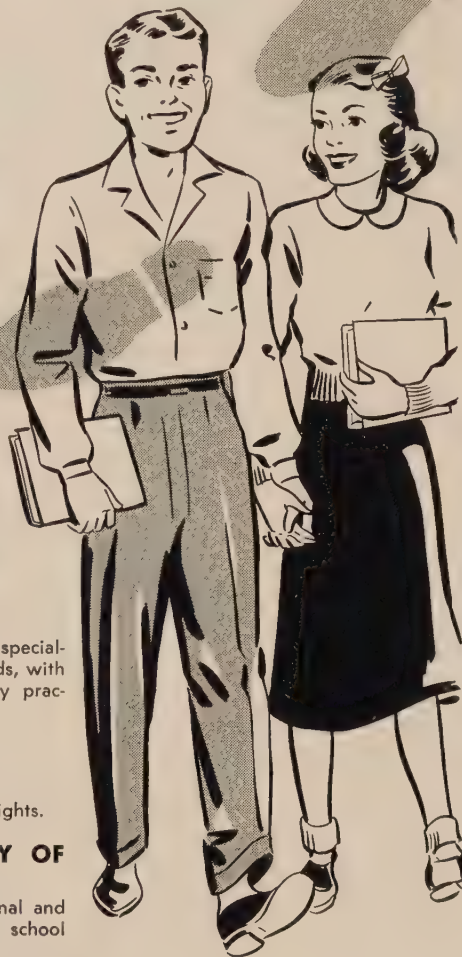
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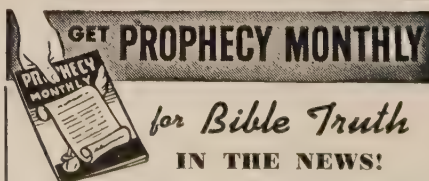
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These books were written for parents, young people, boys and girls:

Manual of Sex Education, Paths to Beautiful Womanhood and Paths to Noble Manhood, by C. F. Derstine; *For Better—Not for Worse*, by Walter A. Maier; *The Virtuous Woman and The Way of a Man with a Maid*, by Oscar Lowry; *Christian Manhood*, by Dr. Merle Eshleman and Dr. Noah K. Mack; *Ideals for Earnest Youth*, by A. Thomas Rowe; *Homes Build Persons*, by Garry Cleveland Meyers; *Make Yours a Happy Marriage*, by O. A. Geiseman; *The Sanctity of Sex*, by Frank A. Lawes; *Our Concern Is Children*, by Irene Smith Caldwell; *Youth's Problem No. 1*, by Alfred L. Murray.

Recently, the mailman placed in my hands a letter from a nationally known artist: "Gave one of your sex books to a somewhat troubled young lady. The

★ ★ ★

A physician can go a long way in his diagnosis of a patient by examining his tongue.

★ ★ ★

name of the book, *Paths to Beautiful Womanhood*. After she read it, her comment was that she received an education which her mother failed to give her. Am praying that she will take the most beautiful step of her life and make a decision for Jesus Christ."

Question: Do you feel that sex is a problem that has always been with us or one that is on the increase today?

Answer: The problem of sex is as old as the human race. This is self-evident when one reads the oldest historical account of the human race in the Book of Genesis. Sacred and secular history alike tell the same story.

However, a revolution has occurred in the past few decades. Many parents who were dubbed "flaming youth," now find themselves dismissed by their own children as "old fogies who don't know what it's all about."

The fast and complex world in which our sons and daughters live, with its speedy automobiles, salacious reading matter, sexy radio programs, television, night clubs, easy liquor, casual sex relations, unsupervised leisure and late hours, contributes greatly to moral breakdowns.

Eight million people, most of them under twenty-one, buy some 150 nationally distributed periodicals, reeking with frankly objectionable matter.

Among the chief offenders are parents whose homes have broken down. Youngsters from broken homes constantly get into serious sexual entanglements. The bulwark of the nation is stable homes. Broken homes open the flood gates of immorality.

Question: Since sex education is so vital, how should parents go about it?

Answer: Dr. Paul M. Nase says: "Sex knowledge should be taught by every

Christian parent. They must needs be on guard against two extreme attitudes. First, 'too much' and 'too early.' Second, 'too little' and 'too late.'"

The mother is the best teacher of both boys and girls, although fathers can cooperate wisely. Quite early, the father ought to take over the instruction of his boy.

A competent authority on sex control, or rather, the proper direction of sex, states: "A good parent-child relationship starts at birth, not at sixteen, when it's too late."

A wise woman, who has accomplished a good task in her own family, says: "If parents haven't done a good job of bringing up their children, they may as well relax. And if they have done a good job, they can relax, too. Because, either way, there is not much that can be done to alter the situation once the children are in their teens."

Home culture is the chief responsibility of the parents. When they have informed children of the facts of life in a straightforward manner, free of embarrassment and shame, when they have provided the youngsters with the best reading to supplement their teaching, time will usually demonstrate their wisdom. Given time, some of their follies will pass.

Question: What responsibility does the pastor have?

Answer: The minister's sacred calling equips him to bear useful sex knowledge regarding personal purity. This makes for a wholesome opportunity. The pastor has the finest personal contacts. He should be well informed. He should have the best information at his disposal and should direct his young folks in the selection of the best books for their information.

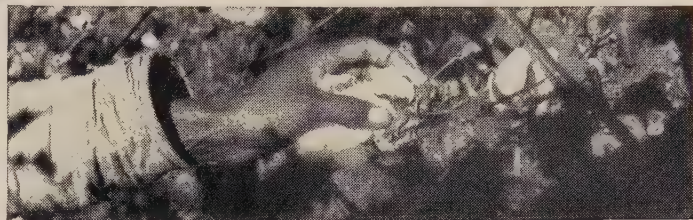
Dr. Exner gives an analysis from the answers of 948 college men to a questionnaire. From this he learned that 91.5 per cent of these men obtained their information from unwholesome sources. Only four per cent received it from their parents. Today, this ratio is a little higher, but still far too low. For this reason, pastors must supplement.

Pastors should arrange periodically for lectures, addresses and talks. These informative messages should be given by men and women of good training, lest they do more harm than good. Practical messages should be given to parents, to married men, to married women, to young men to young women, to boys, to girls. This makes for seven distinctly different approaches and messages. They can be arranged prior to the regular Sunday evening sermon, prior to the weekday eight p.m. service or during the Sunday school class hour for the various groups.

Question: What about teachers, Bishop Derstine? It would seem that they, because of their close contact with young people, are in a position to sup-



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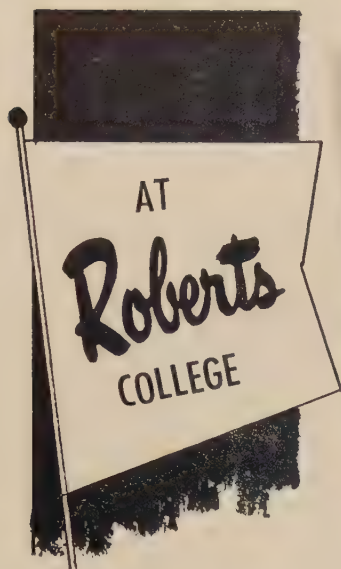
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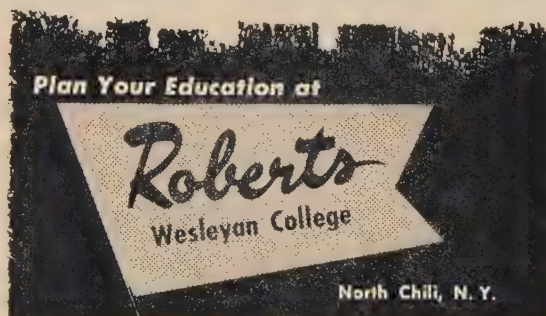
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plement their pupils' sex knowledge.

Answer: Alfred Tennyson wrote: "Self-reverence, self-knowledge, self-control: these three lead to sovereign power."

All information ought to have this triple intent; therefore, teachers must have the moral qualifications. They should regard the functions of sex as pure and sacred, thinking and speaking of sex in a reverent manner. They must have the mental qualifications and have at their command a clean sex vocabulary. They must have a good understanding of sex knowledge. Efficiency qualifications are necessary for teachers. Tact and skill are prime factors. These require time, reading, thought, observation and some personal experience, lest the teacher present his message too bluntly, awkwardly, severely or suggestively.

There would be no need for sex education if the ordinary everyday education of the nursery and family life were functioning properly. But it isn't. Consequently, the public school, the high school, the college, the normal school and the university should disseminate wholesome knowledge of sex. However, this instruction must be given by clean-living, well-trained teachers, lest the instruction become a source of stimulation and creator of a desire for improper conduct.

Question: Conceding that proper qualifications are imperative for the Sunday school teacher, what responsibility does he have?

Answer: "Sex knowledge will be taught," said E. K. Mohr. "If not in the homes and Sunday school, it will be taught in the street." This is too true.

The Christian church and the Sunday schools are responsible for the Christian education of their youth. This should supplement the teachings of the parents in the home.

The great Hebrew, King Solomon, in a lengthy chapter, advises that the knowledge of sex should be imparted (Proverbs 7). Evil thrives on ignorance. Light, knowledge and wisdom from God can clean up the foulest human cesspools. How much more does the child have this rightful knowledge as a natural heritage!

Pastors and Christian Sunday school teachers have a definite advantage over secular teachers in that they have a spiritual dynamic. A Christian experience, fortified by a good biological understanding of sex, is like a double-barreled gun—more apt to hit the proper target.

Ours should be the prayer of Charles Kingsley: "Exalt me with Thee, O Christ, to know the mystery of life, that I may use the earthly as the appointed expression and type of the heavenly, and by using to Thy glory the natural body, may be fit to be exalted to the use of the spiritual body. Amen and Amen."

END

BEAUTY FOR ANGELA

(Continued from page 69)

a feeling Nina didn't want to go, though, and doing the dishes made her late for school.

"Your mother will think I'm a terrible sinner if I don't go." She laughed, as though being considered a sinner was funny. Then she yawned and stretched her arms over her head and blinked at Angela. "I am tired. I washed clothes this morning. I had a terrific washing, and I did want to take a nap this afternoon. That brother of yours!" She smiled. "He gets more shirts dirty! But I love him anyway."

"You won't have to cook dinner," Angela comforted, stacking the dishes. "Mom wants you to stay for dinner. You just leave a note telling Rusty to come over when he gets home."

"Your mother is sure Rusty is going to get can-opener poison, isn't she? Don't hang your head, Angela. I know what she says about me."

Angela's face burned with shame.

"Well, I want you to taste something." And Nina stepped quickly to the bread box and got a bun. "Eat this and tell me what you think of my cooking."

Angela took a bite. "It's delicious," she exclaimed honestly. She could hardly wait to tell her mother that Nina could bake bread. But then she saw an empty carton in the garbage and knew Nina had bought icebox buns. She felt sick, almost as though Nina had hit her in the stomach, hard. After all, Nina didn't have to lie to her.

When she got home from school, Rusty was in the kitchen, eating the last of the orange coconut cake left over from the missionary luncheon and waiting for the ladies to leave.

"Did Nina say if my shirts came back from the laundry?" he asked, his mouth full of cake. "She sent the washing out yesterday, and if it isn't back I won't have a clean shirt tomorrow."

"Your shirts?" she asked in a voice that sounded queer to her own ears. "Did she send your shirts to the laundry?"

"Of course. Oh, for cat's sake, Angela, don't look so aghast." Rusty stormed. "You are getting just like Mom."

Angela turned and ran from the house and across the street to Concetta's home. She didn't tell Concetta about Nina's lies, but she thought a lot about them. She finally came to the conclusion they were her parents' fault. If they weren't always criticizing Nina, she wouldn't be so evasive.

The following Sunday was V-C day—victory for church—because Angela and Concetta had talked Mrs. Curico into going with them. Angela ran across the street to tell Concetta and her mother they were ready, but Concetta met her at the door in her robe and slippers.

"We aren't going," she said. Angela

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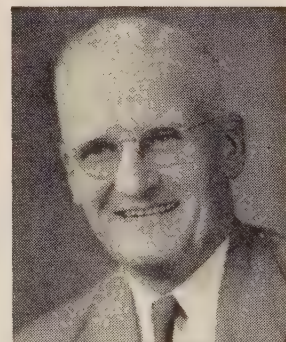
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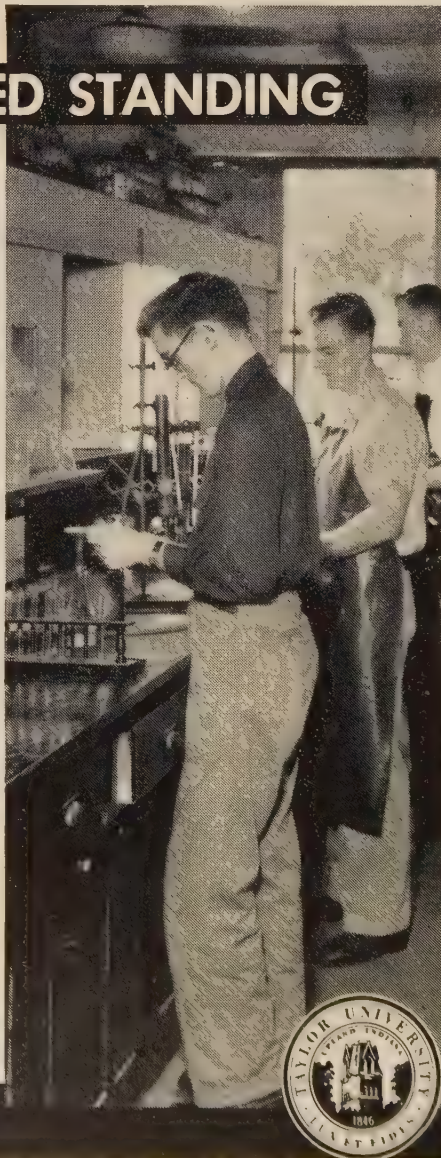
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could hear Mrs. Curcio crying. "Marco just told us."

"Told you what?" Angela gasped.

Concetta held her head high and proud, the way Angela had always imagined the Christian martyrs doing when being burned at the stake. "Your church doesn't want foreigners."

Angela couldn't say a thing. She could only look at her, her mouth open.

Then Mrs. Curcio came to the door and her eyes were swollen from crying. "Itsa so," she said trying to blink back the tears. "Alla the ladies at the missionary meeting say itsa so."

"Said what?" Angela looked from her back to Concetta.

"They don't want foreigners at your church. Marco heard. He told us this morning."

Marco was watching them from back of his mother's skirts, his small face grave. "I heard."

Angela's mother said it wasn't so, but she couldn't convince Mrs. Curcio. "The Lord loves everyone," she explained. "With Jesus there are no foreigners. He died for all."

But Mrs. Curcio wouldn't go to church.

Angela's stomach felt cold and empty. A thing like this happening to her best friend. She wanted to cry. She told Nina about it that afternoon.

Nina looked funny, as though she had slapped her.

"Are you accusing me?" she snapped.

Angela was shocked. "Of course not."

"I don't like foreigners, but I didn't say that," she said defensively.

Angela flung herself in a chair and buried her face in her hands and cried harder than she had ever cried before. "Poor Concetta, poor, poor, Mrs. Curcio," she choked on her tears. "They are so nice, nice, nice."

Nina took her by the shoulders and forced her back in the chair. "Look, honey, I know nothing like that was said. I'll tell Concetta and her mother so—for your sake."

Suddenly Angela couldn't believe her. Her whole world crashed around her because her best friend was hurt and she couldn't let Nina take away the hurt. She wouldn't have Nina telling lies just to cover up. She would do it, too, Angela was sure.

"Don't you believe me?" Nina's voice was hurt.

"No," Angela said simply, and suddenly Nina wasn't beautiful. She was like Lucifer, stripped of glory so that only her ugliness showed. Angela ran from the apartment, trying to blink back the tears that scalded her eyes.

She met Rusty coming up the street and told him about Concetta, but not about Nina. Her father had said they had to make the best of things for Rusty's sake, so she wouldn't peddle tales.

"That Marco," Rusty roared. "He sure gets things twisted. Nina suggested giving a rummage sale to raise money for Tuffy Wong's braces. I heard because Marco and I were eating cake in the kitchen. The ladies didn't like the idea. Our church has never raised money by sales and things, but by love gifts. Mrs. Cook was a little perturbed and said, 'We don't want to start that. It's foreign to our church.' I remember Marco deciding quite suddenly he didn't want a third helping of cake and going home. Guess he thought she said we don't want to start having foreigners in our church." He grabbed Angela by a shoulder. "Come on, Sis, lets go set that little shaver and his family straight once and for all."

As she walked beside Rusty, Angela's feet hardly touched the walk. He had never lied to her, and he had never wanted her to do things behind her parents' back. She could take his word for anything, and so would the Curcio family because they knew Rusty. People trusted him, even though they agreed he married the wrong girl.

That evening at family devotions, Angela was glad when her father prayed a long time for Rusty and Nina. She prayed right along with him, especially for Nina because she was sure Nina needed it more than any of the Curcio family. They were all going to church next Sunday, even Mr. Curcio.

"And dear Jesus," she added under her breath, "make me more and more like Mom and Dad and not anything at all like Nina. But make Nina like Mom and Dad so she will be truly beautiful, just like I thought she was at first."

The doorbell rang, and Mr. Burch went to answer it. Angela followed, thinking it might be Concetta. It was Nina. Her face was scrubbed clean and shiny, the way Mr. Burch said was pleasing to the Lord.

"I want what you have," she said, and her voice was humble, the way Angela had never heard it. "I've always felt little and cheap around you, and I've covered it up by acting high and mighty." She stopped and swallowed. "I've been too proud to acknowledge I'm a sinner in need of a Saviour, but today when Angela couldn't believe me—when she wanted to more than anything in all the world—well, I decided I'm just not being smart. Tell me what to do to get right with the Lord and all of you."

Angela watched her father's arm slip around the girl and draw her close. "Mom," he called, and his voice had a catch in it. "Our daughter has come home. Come and help me thank the Lord."

But Angela didn't wait for her mother. She decided to thank Him right then because He hadn't wasted any time answering her prayer.

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It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ I recently sold a house that I inherited when I was a little girl. I am wondering if ten per cent of the down payment belongs to the Lord. Each month I receive a payment. Do I owe the Lord ten per cent of the principal? I think I should tithe the interest. I love to give to the Lord but have to be careful in the spending of money because I am not well.

The basic principle of the tithe is to return to the Lord at least ten per cent of the net income. The definition of what constitutes net is somewhat difficult to determine. In your case I believe the tithe applies to the interest, which constitutes your income. You should plan to assign the property for the Lord's work so that the principal will be used in its entirety for the Lord after He has called you home.

■ Would it be wise to attend a Seventh Day Adventist meeting, because a neighbor has invited me? I would also like to know about some literature on Seventh Day Adventism.

Seventh Day Adventism teaches that we must keep the law in addition to having faith in Christ as a basis for our salvation. The Gospel of the Lord Jesus is "faith in Christ plus nothing" (Gal. 2: 16, Rom. 3: 21, 22, 28). I know of two volumes that would be helpful to this question. One, by Wm. C. Irvine, is called *Heresies Exposed*. The other, by William E. Biedewolf, is called *Seventh Day Adventism*. It would be very unwise for you to attend services where error is taught. The error is usually mixed with a great deal of truth and is therefore not immediately discernible. To expose one's self to error is the same as deliberately going into an area where an infectious disease is prevalent.

■ I would like to have family prayer and grace at meal time, but my husband says it is a foolish habit.

All down the ages godly families have had family prayer. That was true of the Patriarchs such as Abraham, Isaac and Jacob, away back toward the dawn of history. The Lord Jesus prayed daily with His disciples, and because of His fervent prayers they desired to learn how to pray. We can see family devotions together in the home of Timothy as we read in II Tim. 1: 5: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and thy mother, Eunice; and I am persuaded that in thee also." The Lord Jesus always gave thanks before eating. It is true that the family which prays together stays together.

■ What can I say to my friends who believe that the second chapter of Acts should be taken as the pattern for today and so we should join a colony where the people hold all things in common. They believe that the early churches did this.

The New Testament does not teach "Christian" Communism as some have held. Communism, emanating from Karl Marx and Soviet Russia, is atheistic autocracy of the worst kind. It requires the arbitrary, unbridled power of the State over every detail of human life. Of necessity, Communism is atheistic. The experience of the first Christians recorded in Acts 2 shows that under the dynamic of God's Spirit that relatively small group had deep compassion and concern for each other, a wonderful manifestation of love that is truly Christian. Such experiences have been repeated down the centuries as small groups, usually under persecution, have been bound together by the Spirit of God. As the Gospel began to spread, it quickly became apparent that having things in common was not practical. The Scriptures teach Capitalism (private ownership and free enterprise) and not Communism.

■ What happened to Gentiles who died before the time of Christ without a knowledge of the coming Messiah?

Rom. 1: 18-32 constitutes the description of the human heart since the entrance of sin into the world. Mankind, before the coming of the Messiah, had evidences from creation as to the truth of God. But "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." The Lord Jesus made comment on the same situation: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3: 19-20). It is a sad commentary on the human heart that it prefers darkness to light, however little light it may have. Without doubt, there were those who desired the light and sought for it, like the wise men who came from the East because of the Star. Such were saved, I believe, as were believing Jews, who looked beyond the sacrifices and creation to God Himself. Since Calvary we are saved by looking backwards to His sacrifice.

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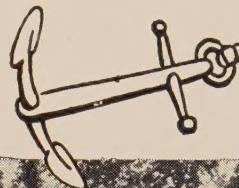
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